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## Religious Communications.

AN ACCOUNT OF THE PROTESTANT CHURCH IN FRANCE.

(Continued from p. 137.)

I HAVE mentioned the reasons which induced Sully to lead Henry IV. to abandon the Reformed The change was expedient in his view of politics, and he looked upon every other point as of little importance. He thought that whatever was lost to the Protestants would be gained to religion itself, which would profit by having more power set to work on its side, whether by protestants or Catholics.\* This was obviously a false position, for one religious profession might not tend as much to the advancement of true religion as another; it might indeed act in direct opposition to the progress of truth, and thus become an instrument for promoting irreligion. It is so in the present times, when the influence of the Roman Catholic Church is employed in shutting out scriptural light and knowledge from mankind. Sully's calculations, more-

over, as to the causes of the past \* The following is a part of a curious letter from Queen Elizabeth to Henry IV. on the occasion of his leaving the Protest-

ant Church. "Mon Dieu, qu'elle cuisante douleur! tristesse n'ai-je pas ressentie, au récit que Morland m'a annoncé! Où est la foi des bommes! Qu'el siècle est celui-ci! Est-il possible qu'un avantage mondain vous ait obligé de vous départir de la crainte de Dieu? pouvons-nous attendre une bonne issue d'une telle action? Ne pensez vous pas que celui qui vous a conservé jusqu'ici par sa puissance; vous abandonnera maintenant? Il-y-a une multitude de dangers à faire du mal, afin qu'il en arrive du bien. Pespère dourtant qu'un meilleur esprit vous inspirera une meilleure pensée."

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disasters of France, and the consequences which would arise from the change of religious profession which the king contemplated, seem to have been very doubtful, even in a political view. If it was true that for twenty-six years a dreadful conflict had been maintained, the massacre of St. Bartholomew, and the convulsions necessarily attendant upon a great national change of religion, were sufficient to account for it. But that these dissensions would have continued, seems improbable; for Henry had now arrived at the height of his power: he had an indisputable claim to the crown; he was supported by an excellent and victorious army; his chief enemies were dead, and the religious profession of the court he might have concluded would have soon become the religious profession of the people. It has been so in all ages. Besides all this, if be had felt that he contended for the cause of truth, he might have trusted the providence of God to vindicate its own cause, and it would have prevailed in spite of the opposition of man. The affairs of Henry had prospered during the whole period he had continued faithful to his principles. He had been delivered in a very remarkable manner from many difficulties, into which he had been brought by his connexion with the Protestants; and he might have rested assured that the same power which had protected him hitherto, would protect him to the end. Certain it is, that after his abjuration, he had no reason to feel more confident of his personal protection. The Catholics, jealous of the liberties which he had given to his Protestant subjects, or suspicious of himself, after three different attempts, effected his destruction. The arm of an assassin put a period to his

existence in 1610.

After Henry had quitted the Protestants, he always behaved towards them with the greatest kindness, and they had no reason to complain as long as he lived. In 1598, he gave them what is called the Edict of Nantes; an edict which confirmed all the privileges they had ever enjoyed, allowed them free admission into public employments, and secured them liberty of religious worship, and power to educate their children. He also permitted them to open a church at Charenton, within two leagues of Paris: whereas, before, there was none allowed within five leagues of the capital. During the last twelve years of his reign, the Protestants, with the rest of his subjects, enjoyed perfect peace. The defection of the king from their cause had indeed made a great difference in their power and political importance. The nobility, in general, followed the court, and the Protestant cause seemed every day to be losing ground. In the year 1598 they had only 706 churches, the small remnant of the 2150 which twentyseven years before had flourished amongst them.

Louis the Thirteenth succeeded his father in 1610. The government, during his minority, was conducted by Mary of Medicis, the queen-mother. In 1616, the Cardinal de Richelieu became prime minister. One of the first objects of his policy was to abase the power of the Protestants: and this he effectually accomplished. Rochelle, where their strength principally lay, and which, under their influence, defended itself against the king, was at length taken, and its fortifications razed to the ground. The outward defences of the Protestants were thus lost, and the popular voice was turned against them. They did

indeed obtain a pardon from the king, whose views were at that time directed another way; but their power was circumscribed, and their movements became an object of continual jealousy. Their great defenders, with the exception of two or three, were gone. The abandonment of the Protestant cause by Henry the Fourth had so effectually served as an example to others, that scarcely any person possessing political power stood by it. The Protestants themselves, however, were numerous, but they were principally amongst the middle and lower classes of society. In 1637. the number of their churches had increased to 806, and they reckoned amongst them 641 ministers: including some individuals of remarkable erudition and talents. 1634 began the celebrated controversy about the doctrines of grace, of which Moses Amyraut appears to have been the originator. He, as well as many other divines, did not approve of the doctrine of reprobation, as it was inculcated in the Calvinistic school; and he therefore attempted in the first instance to prove that Calvin taught the doctrine of universal grace, and then he gave out a creed of his own, in which he endeavoured to reconcile the general doctrines of Calvinism, with the free invitation to sinners to return to God and obtain salvation. his opinion he was seconded by Mæstrezat, Faucher, Daillé, and Dubosc. Their doctrine may be justily compared to what is called moderate Calvinism in the present day. A short account of it is given by Mosheim as follows:—

"That God desires the happiness of all men, and that no mortal is excluded by any Divine decree, from the benefits which are procured by the death, sufferings, and Gospel of Christ: That, however, none can be made a partaker of the blessings of the Gospel, and of eternal salvation, unless he believe in Jesus Christ: That such indeed is the

immense and universal goodness of the Divine Being, that he refuses to none the power of believing; though he does not grant to all his assistance and succour, that they may wisely improve this power to the attainment of everlasting salvation: and, That in consequence of this, multitudes perish through their own fault, and not from any want of goodness in God."

How much farther off than it was before, this interpretation places the difficulty, I will leave your readers to determine; and, without entering into the discussion of doctrines which on various occasions have been noticed in your work, will proceed to a statement of facts. The doctrines of Amyraut were ably and vigorously assaulted by Rivets, Spanheim, and Desmarets, who took the higher ground of absolute decrees. At length it was determined in the synod at Alencon, that silence should be kept on these points of doctrine. No recommendation could be more wise than this; but at the same time, none, when the passions of the combatants were warmly engaged in the controversy, was less likely to be attended to. The disputation was carried on in a variety of forms, till the revocation of the Edict of Nantes put aside all question of difference on these points, by involving the debaters in a common ruin.

The history of this remarkable and afflicting period, is briefly as follows .- Louis the Fourteenth began to reign in 1642. The regency during his minority was in the hands of Anne of Austria. In the contests in which the government was engaged during the minority, it stood in need of the assistance of the Protestants; and the bribe offered to them was that of edicts which cost little to the givers, and with which the receivers were constrained, in the absence of any surer pledge, to be satisfied. From the year 1660, when the ministry of the Cardinal de Mazarin ceased, the persecution of the Protestants

began in a direct and alarming degree. Louis the Fourteenth might, when he was young have possessed that portion of benevolent feeling which would have led him to tolerate his Protestant subjects; but as he advanced in life every thing concurred to spoil the better dispositions of his mind. His was the age of the revival of arts and literature, and in this revival his own talents and taste may have considerably assisted. But it was also the age of corruption, of inordinate flattery, of unbounded profusion; and all these ministering to his selfishness, made him careless of the wants and sufferings of others. The cruel and extirminating wars in which he was engaged, added to the idolizing admiration of his own subjects, had so hardened his heart, that it was almost relentless to any suffering of his people, which did not at the same time interfere with his own popularity. He was totally unlike Henry the Fourth in this respect. It has been a common course with men who have sat down fatigued with the infliction of human misery, and which has turned rather to their own loss than profit; that they have yielded themselves to idle superstitions, or to the direction of a confessor. Thus did Louis; and his confessor was a Jesuit, a bitter foe to the Protestants. The king was by this man, the Pére De la Chaise, led to the commission of an act which scarcely a bigot will deem praiseworthy, and which has been branded by every wise and virtuous man, as one of the most wicked and impolitic measures which ever disgraced a professedly Christian and enlighted government. I allude to the revocation of the Edict of Nantes; by which the Reformed Church, as a body, was nearly annihilated in France. Every Protestant was either outlawed or compelled to renounce his religion. The ministers who would not consent to abandon their faith, were sentenced to be banished, together with their people; the former at one, the latter at six

months' notice. But when the unhappy victims endeavoured to take advantage of the permission to expatriate themselves, they were stopped by the way; for their industry was found necessary to the prosperity of the nation, and they were therefore driven back again to their Those who forced their homes. escape, and were afterwards taken, were sent to the galleys; those who succeeded, had their property confiscated; and those who remained at home were subjected to the visitation of the dragoons, by whom they were cruelly tormented, and in the end either ruined or forced to apostatize. The Protestants were forbidden by express edicts to follow any branch of the medical or legal professions; to fill any public office, or to enter into trade as silversmiths, printers, or booksellers: they could obtain no rank in the army; their marriages were annulled, their children were declared illegitimate, and their wives concubines. By this act 800,000 useful members of Society were lost to France, and they carried with them branches of the arts and manufactures which were henceforth to give prosperity to other and rival countries. England and the German States, in particular, were great gainers by this fatal impolicy in the French government.

As this act was most unjust and impolitic, so it was entirely unpro-Since the year 1628, the Protestants had possessed no power which could be troublesome to the government. They had lost all their aristocratical supporters, and most of their landed influence, and they existed only as a large body of respectable, industrious, quiet, and orderly citizens, employed chiefly in the laborious branches of the mechanical arts and in agriculture. They might be said to be the salt of that kingdom, in which superstition, profligacy, and infidelity so remarkably abounded. If the ruin of the Protestants did not bring down a curse upon the guilty go-

verment which directed it, and draw upon it a portion of those horrors to which it was afterwards subjected, their banishment unquestionably entailed upon France many obvious and positive evils. Not only did the loss of so many industrious subjects diminish the wealth and proportionably weaken the resources of that country, but the materials of disorder, which had existed for a long time among its population, being by this act of signal injustice and impolicy set in motion finally produced the most disastrous results. If ever national crime called for national retribution, surely it might be expected to follow in this instance. The massacre of St. Bartholomew, and the revocation of the Edict of Nantes, as they have been among the worst acts ever perpetrated by a government calling itself Christian, against a Christian and unoffending people, so they may well have brought down upon the government which directed them, the judgments which are appropriated to those who are chargeable with "the blood of the prophets and of the saints, and of them that are slain upon the earth."

During the hundred years which followed the revocation of the Edict of Nantes, the Protestants continued under persecution, which however varied in activity according to the circumstances of the times, and the bigotry or forbearance of the different governors under whose superintendence they lived. The chief part of those who remained in France were obliged either to fly to the mountains, and carry on their worship in seclusion, or to conceal their real opinions, or to apostatize from the faith. Many acts of great cruelty are recorded to have taken place in the interval before the reestablishment of the rights of different denominations of Christians by the States-General. There were some terrible executions at Toulouse; and, even in the year 1767, the parliament of Grenoble condemned a minister to death, for

having preached in the open air, and burnt him in effigy. As toleration was not granted by law, it was of course precarious, and depended upon the willingness of the provincial governors to evade existing statutes. At the same time, the Protestants, if they were tolerated, were still outlaws: they received no public protection, could possess no property, and partook of no privileges. They had no power legally to baptize their children, to enter into the married state, or to join in public or social worship. It was not till the reign of Lewis XVI., during the ministry of Malesherbes, that any disposition was discovered in the government to alter the law which respected those who were called "Non-Catholics." In 1787, Rabaut de St. Etienne was at Paris. From circumstances which occurred, he was led to suppose that something might then be effected in the relaxation of the laws which had been enacted against the Protestants. He applied to the minister, and received immediately a favourable answer. He was soon after invited, and received in public, as a Protestant clergyman, and obtained an edict favourable to the body to which he belonged. The Reformed Church being thus again acknowledged, a great number of persons ranged themselves under its banners. Nearly a million of people came forward to profess their faith, and to register before the local governments the baptisms and marriages which had been secretly performed. At the meeting of the States-General in 1789, some Protestants were returned as representatives; and a decree was passed that no one should be interrupted in his religious opinions, if the manifestation of them did not break in upon the public peace. Soon after, all Non-Catholics were permitted to hold civil and military employments in common with other citizens. In 1790, that portion of the confiscated property of Protestants which had remained unsold after the

revocation of the Edict of Nantes in the hands of the government, was restored to the heirs of the former possessors. The government of the National Assembly, which usurped the authority in 1792, declared itself hostile alike to all ministers of every religious persuasion, who would not join with it in the desecration of the profession to which they were attached, and would not assist in the establishment of Atheism, pronounce death to be an eternal sleep, and partake of those diabolical acts which characterized the age of terror. It was not till the year 1802 that Christianity could be said to be publicly recognized by the Government of France. Till that time, the decades took the place of the Sabbath, and the altars of God lay in ruins. It was in the consulate of Bonaparte that the churches were repaired, and religion publicly re-established. Whatever might be the character, and whatever the political views of that remarkable man, religion, and especially the Reformed Church, was greatly indebted to him for its revival. Reports upon this subject were, by his direction, presented to the different members of the state; and upon them was founded a religious establishment, which, of course, gave to the Catholics a pre-eminence in the state, but which afforded also to the Protestants a free worship, and equal political rights. The day which brought in the re-establishment of religion, was hailed with joy by many faithful servants of God, who had survived the storm which for twelve or fourteen years had been desolating that wretched country. Nothing was wanting on the part of the Government to justify the expectation that it intended to fix the institutions of religion on a solid and permanent footing. The First Consul went in state to Notre Dame, from which the altar of Theophilanthropism had been removed; the statue of Mars was taken from the temple of the invalids; churches

were re-opened, chapels were consecrated, the Sabbath-day had its old place assigned to it, and obtained the same homage, scanty and imperfect indeed, which it now has in that country.

When Bonaparte received the address of the Protestant ministers he made them an answer which spoke a spirit of ample toleration, while it was couched in that peculiar style by which so many of his edicts and dispatches were distinguished. It will not perhaps be an uninteresting record to present to your readers.

"Je vois avec plaisir rassemblés ici les pasteurs des églises Reformées de France. Je saisis avec empressement cette occasion de leur temoigner combien j'ai toujours été satisfait de tout ce qu'on m'a rapporté de la fidélité et de la bonne conduite des pasteurs et des citoyens des différentes communions Protestantes. Je veux bien que l'on sache que mon intention et ma ferme volonté sont de maintenir la liberté des cultes. L'empire de la loi finit où commence l'empire indéfini de la conscience; la loi, ni le prince, ne peuvent rien contre cette liberté. Tels sont mes principes et ceux de la nation, et si quelqu'un de ceux de ma race, devant me succéder, oubliait le serment que j'ai prété, et que, trompé par l'inspiration d'une fausse conscience, il vint à le violer, je le voue á l'animadversion publique, et je vous autorise à lui donner le nom de Neron."

A code of discipline for the Reformed Church was next drawn up. It is founded upon the ancient synodal acts, and partakes of what its author, M. Portalis, calls the "forme severe" of those acts. The articles of faith are not stated in it; nor is there any clear reference to the doctrines held by the ancient church, except in the appointment of ministers and professors, who are required to acknowledge what their forefathers believed. Although, under all the circumstances of the case, the government could not be expected to enter into minute distinctions of doctrine and discipline, yet the code was on the whole well framed. It is divided into fourteen parts.—As a specimen, I will select a few passages from the first portion, which is on the character and office of the ministry, and which is divided into fifty-seven heads. Those which I shall transcribe are on the examination of candidates, and the manner of preaching, catechising, and writing.

" The examination of the candidate shall begin with a theme in French on certain texts which shall be given him from the Scriptures, and another in Latin, if the conference or synod shall judge it to be expedient; for each of which discourses twenty-four hours shall be allowed for preparation. If the Company are satisfied with these, they shall examine him in a chapter of the New Testament, to ascertain how far he understands and can interpret Greek; and in the Hebrew language they shall examine whether he knows enough of it to enable him at least to make use of valuable works to assist him in understanding the Scriptures. To these shall be added a trial of his knowledge of the most necessary parts of philosophy; but all in a spirit of kindness and without aiming at thorny and useless questions. Finally he shall make a short confession of his faith in Latin, and shall be examined on it by oral discussion.

"Those who shall be elected shall subscribe the confession of faith agreed upon amongst us, and also the code of ecclesiastical discipline in the churches in which they shall be elected, and in those to which they shall be sent.

"The duty of ministers is chiefly to preach the Gospel and declare the word of God to their people. They shall be exhorted to abstain from every mode of instruction which is not conducive to edification and to conform themselves to the simplicity and general style of the Spirit of God, taking care that there shall not be any thing in their discourses which can detract from the authority of the

holy Scriptures, which they shall generally follow, and from which they shall take a text which they shall explain to the best of their ability; abstaining from all unnecessary amplifications, from long and irrelevant digressions, from quoting a mass of superfluous passages, and from a useless repetition of various interpretations. They shall quote the writings of the ancient doctors but sparingly: and still less profane histories and authors. They shall not treat of doctrines in a scholastic manner or with a mixture of languages; in short, they shall avoid every thing which may lead to ostentation, or excite a suspicion of it.

"The churches are enjoined to make more frequent use of the catechism, and the ministers to explain it by succinct, simple, and familiar questions and answers, adapting themselves to the ignorance of the people, without entering upon long discussions of common-place subjects. It will also be the duty of ministers to catechize every individual of their flocks once or twice a year, and to exhort every person to come carefully

to the examination.

"Those to whom God has given talents for writing are exhorted to do so in a modest manner, becoming the Majesty of God; consequently not to write in a light and injurious strain; which propriety and gravity they shall also maintain in their or-

dinary stile of preaching."

When the Protestant Church was re-established in France the dominion of that country extended to far wider limits than those of the old or the present government. It included a vast population of Protestants, principally of the Confession of Augsburg, and also of the Reformed Church, belonging to the city of Geneva and the vallies of Piedmont. In the registry made of the ministers in the empire, it was found that there were 557 attached to the Reformed, and 481 to the Lutheran, Church. They were spread over the whole empire from Brussels to the Pyrennees, and from the utmost west to

Turin. During the reign of Bonaparte the Protestants received the protection and encouragement of the Government. Many of the old and dilapidated churches which had belonged to Catholics before the Revolution, were given for the Reformed worship. As numbers were gathered into their communion principally from the scattered Remains of those who had survived the persecutions to which the church had been subjected, new ministers were appointed and paid by the Government. The number of these, both in France itself, and in other parts formerly dependent upon it, but now separated from it, bave since the year 1802, very much increased. No other change of importance has taken place in the situation or circumstances of the Reformed Church since the time of Bonaparte. The provisions which had been adopted for its support and security were included in those fundamental laws which formed what is called the Charter, and which were solemnly recognized when the Bourbons reascended the throne. This, it is to be hoped, will experience no material abridgment or violation. In the mean time, the church experiences a state of peace, and not only have its numbers been enlarged but a sounder bulwark is every day erecting for its permanence and prosperity in the character of its members. It may be hoped indeed that a church which it has pleased Providence to preserve through so many extremities of danger, will still be upheld by the same Almighty power, and be made a burning and a shining light to illuminate the moral darkness which surrounds it.

(To be continued)

FAMILY SERMONS.—No. CXCVI.

Luke xxii. 48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Or the miserable and wicked man whom our Lord addressed in these

words, nothing is known except what is recorded in the Gospel narrative. Respecting his education, his early history, and habits of life before his call to the holy office of the Apostleship, from which he so awfully revolted, we are not informed. He is first mentioned on occasion of our Lord's choosing twelve individuals from among the multitudes which attended his ministry; the three Evangelists who give us an account of that transaction, all concluding their catalogue with the name of "Judas Iscariot who also betrayed him." Some time after this we find him endued, in common with the eleven, with the power of working miracles, and commissioned to go and preach the Gospel to "the lost sheep of the house of Israel." The next time we hear of him, is on that memorable occasion when many professed disciples having forsaken our Lord, he put the question to his Apostles, "Will ye also go away?" and received from the lips of St. Peter the reply of every heart but that of Judas, " To whom shall we go? Thou hast the words of eternal life; and we believe and are sure, that thou art that Christ, the Son of the living God." In answer to which Jesus replied, "Have I not chosen you twelve, and one of you is a devil?" that is, as the term literally signifies, "an accuser;" alluding, says the Evangelist, to Judas, who should betray him. We next hear of him when the box of precious ointment was poured upon our Saviour's head, shortly before his agony. He affected to be indignant that the ointment had not been sold, and the money given to the poor; not, adds the sacred historian, " that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein."

These brief events in this wicked man's life prepare us for the dreadful deed which blackened his closing days, and has consigned his memory to eternal infamy. We shall not dwell upon the particulars

of this awful narrative. Behold him contracting with the priests and leaders of the people to betray the Innocent Blood; yet afterwards sitting at the table of his master listening to the prophetic declaration of his own treachery, witnessing the overwhelming grief of his fellowdisciples at the dreadful thought, hearing their impassioned exclamation; "Lord, is it I?" daring, even with a hypocritical hardihood, himself to utter the same condemning question, and receiving from the Searcher of all hearts, the fearful reply, "Thou hast said; what thou doest, do quickly." See him, in the hour of his Master's agony in the garden, at the foot of the Mount of Olives, advancing with an armed band to seize the guileless victim of his perfidy; pointing him out by the kiss of pretended friendship; then with bitterest remorse returning to his employers, casting down at their feet the base reward of his treachery, and plunging himself in despair into eternity, with all his aggravated transgressions on his head! Many and awful are the reflections to which the particulars of this narrative may well give rise; but we pass them by to allude more particularly to that part of the transaction mentioned in the text; and this not for the purpose of venting our grief and indignation upon the traitor Judas, but of applying the subject to our own hearts; asking ourselves whether we too have not betrayed the Lord of life and glory by a spirit and conduct unbecoming those who profess themselves his disciples; and whether we also have not too often, like Judas, "wounded him in the house of his friends;" yea " crucified him afresh, and put him to an open shame."

There are four circumstances connected with the crime of Judas, which greatly aggravate his guilt: First, The character of Him whom he betrayed, called in our text, "The Son of Man;" Secondly, The despicableness of the

inducement for so doing; Thirdly, His neglect of the warnings he had received, and which ought to have put him on his guard against temptation; and, Fourthly, The base treachery under which he perpetrated his crime, and which is so affectingly referred to in our Lord's expostulation in the text, "Betrayest thou the Son of man with a kiss?" These several circumstances we shall briefly refer to, adding to the consideration of each a few applicatory remarks by way of warning to ourselves.

I. The first aggravation of the crime of Judas, was the character of the sacred Personage whom he betrayed.-When our Lord, in the passage under consideration, spake of himself so emphatically as the " Son of Man," Judas could not but have recollected that remarkable conversation, in which his Divine Master had twice used this very expression, with a prophetic reference to the crime of his betrayer. "The Son of man," said he, "goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed." This was the title by which our Lord habitually spoke of himself; and Judas well knew its import. "Betrayest thou Him who has ever been to thee so kind a master, so faithful a friend? Him whose whole course of life thou knowest to have been pure and blameless, full of mercy and good works? Him whom thou hast seen going about doing good; comforting the afflicted, and healing the sick; restoring sight to the blind, hearing to the deaf, and life to the dead? Him, above all, who is the promised Messiah; the Lord of life and glory; the eternal Son of God, the omnipotent Saviour of the world? Had not Judas been fearfully hardened by the deceitfulness of sin, how deep must have been the emotions of penitence and remorse which this tender expostulation must have awakened! For his offence was committed against the greatest and best of Beings; against Him CHRIST. OBSERV. No. 280.

"in whom dwelt the fulness of the Godhead bodily;" but who had assumed our frail and degraded nature, though without sin, from a disinterested love to mankind, that in that nature he might expiate our transgressions by the sacrifice of himself, and redeem us to God by his own most precious blood.

Let us learn, each of us, to view our transgressions in their true light, as offences against God himself. Besides any injury that may arise to ourselves or to our fellow-creatures, from our conduct, every evil thought, and word, and work, is a violation of the law of our Creator, whose we are, and whom it is our duty and privilege to serve. "How shall I do this great wickedness," said Joseph, "and sin against God?" In like manner, said David, "Against Thee, Thee only have I sinned;" not that he had not deeply injured his neighbour, but he felt that, in addition to this, his crime had the greatest of all aggravations, that of being an offence against the Majesty of heaven itself. He whose laws we break, and whose threatenings we despise, is not a man like ourselves, who may be deceived by artifice, or overcome by force, or appeased by bribes; but the Most High who is infinitely wise, and must know all our offences; infinitely just to punish them; and from whose omnipotence there is no escape. He is also our father, our benefactor, our friend; he gave his Son to die for us; he freely offers to pardon our sins through faith in this all-sufficient sacrifice; and all he asks in return is, that we should yield our hearts to him, and live to his glory. Such is the character of that gracious Being whose service we are so ready to neglect, whose cause we are so prone to be-

II. But, secondly, the sin of Judas had the aggravation of being committed for a most despicable inducement.—It was not in a moment of terror, in order to escape the pains of martyrdom, or from some

violent impulse of passion or temptation. No: it was a mere calculation of covetousness, which, for the sordid bribe of thirty pieces of silver, led him to commit the most atrocious crime which stains the annals of human history. He might doubtless indeed be incited in part by a hatred of that immaculate sanctity which was a constant reproof to his own corrupt dispositions and practices; he might dread the detection of his hypocrisy and theft; he might be stung by disappointment at finding that the kingdom which the Saviour had to offer was not, as he had probably expected, a splendid earthly dominion; and he might feel resentment on account of the prophetic declarations which our Lord had uttered of his intended perfidy: but whatever other motives might concur in stimulating his mind to this deed of wickedness, the love of money was the root of the evil. "What will ye give me," said he, "and I will deliver him unto you?" and "they covenanted with him for thirty pieces of silver."

And here again let us apply the subject to ourselves, with the heart-searching question, "Lord, is it 1?" Base and despicable as was the inducements of Judas to betray his Divine Master, what are the inducements of thousands who virtually tread in his steps? Would it be credited, were it not a matter of every-day experience, that men will break the most solemn commands of God, not once or twice, but all their lives through, at the impulse of the most trifling temptations? that they will risk their immortal souls for the gratification of a momentary appetite or passion? that a despicable bribe of money, or pleasure, or vanity, outweighs in their estimation all the laws, the promises, and the threatenings of their adorable Creator? that for a fraction perhaps of Judas' gains, so many who call themselves Christians, will break the Sabbath of the Lord their God, by devoting it to

their worldly concerns? that others will take his name in vain for a mere idle exclamation, or profane it to call down vengeance on their fellow creatures? that for the bait of worldly estimation, or to escape the sneers of the wicked, so many will sacrifice their conscience, and make God their enemy? In short, so weak and corrupt is the heart of man since the fall that there is no sin into which, but for the restraining grace of God, we may not fall, even to that of denying, as did Peter, the Master whom we profess to worship; or, like Judas, betraying him, by immorality, profaneness, or unbelief.

III. A third aggravation of the crime of Judas, was his neglect of the warnings which he had received, and which ought to have put him on his guard against temptation.-The traitor did not rush suddenly and without opportunity for reflection into his dreadful career. His Master had spoken plainly to him on the subject, yet he did not avail himself of this miraculous discovery of what was passing in his heart, to own his guilt, and to pray that he might be kept from perpetrating his intended crime. So far from this, he deliberately brooded over it, till the evil dispositions which he had cherished in his heart "brought forth sin. and sin when it was finished, brought forth death." His own conscience witnessed against him; for, as he confessed in his remorse within a few hours after, it was innocent blood which he had betrayed. Though tempted by the hopes of reward, he could not make any one discovery unfavourable to the character of his Master; and his awful end shews what opinion he had throughout entertained on the subject; for no new warning or disclosure had taken place to urge him to that desperate course; all that he knew. when he cast down the reward of his treachery and went out and hanged himself, he had known from the first, so that he was utterly without excuse. His crime was committed not ignorantly or hastily; but against

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knowledge and warning, and with every circumstance to increase its heinousness.

And though by the mercy of God, we may have been preserved from gross vice and profligacy, have we not, alas! reason to confess, with deep humiliation, that our sins, whether of thought, or word, or deed, have partaken of this aggravation; that they have been committed against the checks of conscience, the admonitions of God's word, and the secret strivings of his Holy Spirit in our hearts? We have not, indeed, had any particular offence foretold by an express voice from Heaven; but has not the Bible "told us all that ever we did?" Are not its warnings adapted to our case, as clearly as though they had been written for us alone? and are not its declarations respecting the sins and temptations which assail our fallen humanity, a transcript of what is passing in our own hearts, and in the world around us? We cannot plead that we have not had sufficient information; we cannot complain of want of warning. Life and death are set before us! the consequences of our choice are plainly pointed out; we are invited to forsake sin and turn to God; the most merciful promises of pardon and eternal life are made to us, and the Holy Spirit is made to give effect to our humble resolutions. How then shall we escape, if we despise so many warnings and neglect so great salvation?

IV. The last aggravation of his crime was, the treacherous manner in which it was effected. "Betrayest thou the Son of man with a kiss?" Must the badge of affection, the ordinary salutation of friendly intercourse in the age and country in which these words were spoken, be the signal for treachery and bloodshed? Judas had professed himself a disciple of Christ; he had been admitted, as his friend and follower, to his social and domestic circle; and now, under the garb of respect and affection, he determines to be-

tray him into the hands of his bitterest enemies. They indeed sought his life; but they pretended to no attachment. Their crime was great, unspeakably great, in "crucifying the Lord of life and glory;" but Judas added to this the guilt of broken yows and perfidious hypocrisy.

And may we not in some measure continue to apply the parallel? The atheist, the scoffer, the professed unbeliever, the notorious profligate, openly oppose the cause of Christ? they are his avowed enemies; and it is said of all such, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." But there are others who may be said to betray him; namely, those who call themselves his disciples, while they "crucify the Son of God afresh, and put him to an open shame." There are many ways in which persons may do this to a greater or less degree. They may do it by false doctrines, or by an unholy or inconsistent life. Suppose that professing to believe the Divine mission, the spotless character, and the perfect doctrines and precepts of Christ, we should deny his claim to be equal with the Father, as touching the Godhead, though inferior to him as touching his manhood, should we not, while calling ourselves his disciples, rob him of his highest honour, and, as it were, take part with those who thought it blasphemous that he made himself equal with God? Again, if acknowledging his Divinity, we virtually set aside his atonement, by a proud trust in our own merits, are we not undermining the foundations of the religion we profess, and reducing the divine Saviour to the level of a mere teacher and example, instead of a sacrifice, the only sacrifice, for the sins of the world? Again, if professing to trust alone in his atonement, and perhaps vaunting loudly of the efficacy of faith, we slight either in word or practice the obligations of his law; are we not betraying him

under the pretence of friendship, setting his commands at variance with his promises, and virtually maintaining that his gospel leads to that most unscriptural conclusion, "Let us sin that grace may abound?"

In short, the neglect of prayer, the allowed indulgence of evil thoughts, a worldly spirit, all false, corrupting, or uncharitable conversation, and every sinful course of life, in those who profess and call themselves Christians, are a tacit abandonment and betraying of Christ. deed can say that he has been duly faithful to him? There is however, an essential distinction between the treachery of Judas and the fall of Peter. It is to our shame that we have so often proved weak, timid, or inconsistent disciples, as in a memorable instance was the latter; but let us most of all dread lest we become final apostates, like the former; and the most effectual way to guard against this is, to watch and pray against every temptation to evil, and to beware of the first approaches to coldness or infidelity in the cause of our professed Lord.

To the Fa'itor of the Christian Observer.

A CORRESPONDENT who signs himself a Constant Reader, in your Number for December last (pp. 740, 741,) thinks that "a complete misapprehension exists generally with regard to the subjects of which the Apostle speaks" in 1 Cor. ii. 9; Eye hath not seen, &c.; namely, in its being "commonly applied to the state of the people of God in a future world of happiness," instead of to " the glory of the Gospel revelation upon earth." As far, at least, as commentators and ministers are concerned, I conceive him to be quite mistaken as to the general existence of such a misapprehension. Whitby expressly says, "These words do not immediately respect the blessings of another world, but are spoken by

the prophet" (from whom the Apostle quotes them) "of the Gospel state, and the blessing then to be enjoyed by them that love God: and the reader who shall consult Scott, Doddridge, &c. with this particular question in his mind, will, I think, perceive that they had the same view of the passage. "St. Paul," says Mr. Scott on Isa. lxiv. 4, "quotes the sense (though not the exact words,) with reference to the blessings of redemption by the death of Christ." The mistake of your correspondent probably arises from his having frequently heard preachers quote or allude to the words, when speaking of the heavenly state. I myself have often done so, though aware, for at least twenty years past, of the circumstance to which our attention is now called. Nor can I see any reason for relinquishing the practice: for, though the "immediate" reference may be, as Whitby justly observes, to "the blessings of the Gospel state," yet is it possible, in contemplating a passage which speaks generally of "the things which God hath prepared for them that love him," to confine our views to the present world? Surely not. No; they are blessings of which we have the earnests, indeed, here upon earth, but which reach forward into eternity, and there only are fully known and enjoyed: they form "a well of water" even now "within us," but "springing up into everlasting life." Even including those with which we are "blessed" on earth, they seem to be called "blessings in heavenly places" (Eph. i. 3); because that is their proper seat and home; thence they issue, thither they lead, and there only are they consummated. Great reason indeed have we to exclaim with holy ardour of gratitude, "Oh! how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, even before the sons of men," and in this world; (Psalm xxxi. 19: see Prayerbook version): but I need not observe to your correspondent, that the devout contemplation of these will ever bear our minds away towards the future, rather than fix them upon

the present.

There is another passage to which I should be glad to draw the attention of your critical readers. The words occur 2 Cor. v. 14: 'Ei sig ύπερ παντων απεθανεν αρα δι παντες απεθανον: and they are thus rendered in the authorised translation; "If one died for all, then were all dead." That is, previously to his dying for them, and considered without respect to that event, they were all under condemnation to death. This is the view of the passage taken by Whitby, Doddridge, Macknight, and Scott. But there appear to me to be two objections to it: 1. The different rendering of the same word in the two clauses; "If one died . . . all were dead,"-namely, previously to his death; and, 2. I feel considerable doubt whether απεθανον can express simply the state of being dead, as contradistinguished to becoming dead, or the act of dying; which it seems requisite, that, according to the received interpretation, it should do in this place. There are indeed several passages in the New Testament in which it is rendered is dead, or was dead; but I question whether they might not all be rendered died, or has, or had died; which would not answer the purpose in the present case. I am inclined to think, that simply the being in a state of death requires to be expressed by an adjective, with the verb Eug. Thus Luke xv. 24 and 32, "This my son was dead," vexeos nv: Rom. vii. 9, χωρις νομου άμαςτια νέχρα: see also viii 10: Eph. ii. 1 and 5, ύμας οντας υεκρους: Ja. ii. 17, 20, and 26, πιστις νεκρα εστι: Rev. iii. 1, το ονομα εχεις ori Lys, xai vexpos Ei.

Keeping then to the same rendering of the verb in each clause—" If one died for all, then all died,"—I would suggest the following interpretation. That the death of Christ was taken and considered as the death of those on behalf of whom it

was undergone: the death of the Surety was virtually, that is, as to its effects, the death of those who were represented by him: by his sufferings for them, justice was satisfied, and they were freed. In short, it will express the acceptance of that atonement, the offering of which the adjoining clauses describe. this is agreeable to "the analogy of faith," and the tenor of Scripture, will, I apprehend, not be denied: that it is a novel interpretation, I till very lately suspected; and I feel a repugnance to intruding novel interpretations of Scripture; but on turning to Poole's Synopsis, I find it supported by one, if not two, of the authorities adduced by him: "Omnes mortui suerunt [died], subintellige una cum ipso," says Zegerius—a name unknown to me ;-and Piscator, more fully, "Peride ac si illi omnes essent mortui | had died ], et moriendo pro suis peccatis satisfecissent." (See also the Christian Observer for 1821, p. 409.)

In proposing this view of the passage for consideration, I have no system to support: if I have prejudices, they are rather in favour of the common interpretation: I only wish the true sense to be ascertained.

J. S .- H.

To the Editor of the Christian Observer.

THE defective preparation for the peculiar duties of the ministry in the Established Church, is an evil extensively felt, and frequently complained of. The subject has latterly engaged a certain degree of the public attention; and while some individuals have proposed, others have put into practice, plans for the better conduct of clerical education. Great good, it is to be hoped, will result from attempts of this nature: both as it respects the advantages immediately to be derived from them, and as they may lead to the establishment of more enlarged and publicly authorised institutions.

There is, however, a class of persons to whom such schemes and

whatever excellence institutions. they may possess, can now be of no service. I allude to those who have already obtained admission into Holy Orders, and have entered upon the discharge of clerical functions. Many such persons painfully experience the defectiveness of their preparatory education. The whole circle of ministerial duties is new and strange to them: and many are placed in situations where there is no affectionate counsellor to advise, or helping hand to assist them; and they feel, in consequence, their comfort disturbed and their usefulness circumscribed by their want of knowledge and experience. Of the responsibility of their office they are deeply sensible; they are inspired with an earnest zeal conscientiously to discharge its duties; and they are not unacquainted with the general means to be adopted for that end. But this is not sufficient either for the comfortable or the profitable performance of their duty. They want something more specific; something which they may lay hold of, and immediately act upon. They would be glad to be advised respecting the best means for the attainment of sound theological knowledge; and of the best methods of executing some of their essential occupations. They are desirous of being informed

in detail of the most profitable method of studying the sacred Scriptures; distinguishing between that reading which is practical and common to every Christian, and that which is necessary to give a minister a sound and extended acquaintance with the word of God. They wish also to know whether any other and what kind of theological reading would be eligible. They would be glad of particular information relative to the composition of sermons, and of the best means of conducting their pastorol communications with their people, as well as what portion of the week, and what times of the day, would be recommended for these several occupations.

It has struck the writer of this communication, that much benefit might be conferred on the class of persons in question, as well as upon the church at large, if some faithful and experienced minister would, through the medium of your pages, convey the information required on these several topics. He might favour the inquiring party with the actual details of his own practice; and while considerable advantage could not fail of being derived from such minute information, the most scrupulous modesty would be screened under the veil of an anonymous communication.

## Miscellaneous.

CRARACTER, OPINIONS, AND WRIT-INGS OF LORD BYRON.

(Continued from p. 158.)

Lord Byron was accustomed to say of himself, that his "character required a long plumb line;" and perhaps this ought to deter an ordinary writer from the attempt to fathom it. But the soundings vary in characters, as well as in channels; some parts, in both, lie nearer the surface than others; and I may still touch the ground sufficiently for useful purpos-

es, though I should miss of finding the greatest depth.

Much has been said of the misanthropy of the noble bard; but, in the full sense of that term, it may well be questioned whether such a charge has ever been strictly applicable to any considerable number of human beings. Many individuals doubtless have existed, in every age, whose opinions and lives have operated little less unfavourably for the well-being of society, than if they

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had been really deliberate enemies of their species. But a conscious and intentional hater of his fellow-creatures is, assuredly, a monster of iniquity seldom seen. Deeply as mankind have fallen, (and with respect to God their fall has been low indeed,) they are not accustomed to exhibit traces of malice so diabolical as this. Conscious enmity is often directed against individuals; but not I apprehend, often levelled at society in general.

There is, accordingly, no ground for believing that Lord Byron was a moral chimera of this description. His actual burden of guilt will be found sufficiently heavy, without any needless or imaginary aggrava-

tion.

His general love of liberty, and especially his zeal in the cause of the oppressed Greeks, would alone prove that, so far as the interests of the present life are concerned, he was no systematic hater of mankind. Nor did he manifest any general abhorrence of society. With a few intimate acquaintance unworthy as some of them might be, he was kind, easy, and familiar. He deeply regreted the early loss of some of them, and the unexpected coolness of others. When about to take his seat in the senate, we find him bitlerly lamenting the solitude of his condition. The repulsive coldness with which, as Mr. Dallas informs us, he received the hearty welcome of the chancellor, on his first appearance in the House of Lords, is to be attributed, not to misanthropy, but to wounded feelings and disappointed pride. When he was prompted, partly from the influence of these motives, to abandon his native land, he did not lead the life of an ascetic or an anchorite. His passions, on the contrary, plunged him into company of a certian class; the company of the dissipated and licentious; from which, by his own confession, he derived at the time no substantial enjoyment, and which left behind it, as does all vicious pleasure, a drawback of weariness, vexation, and woe. As Mr. Dallas remarks, he had chiefly frequented that kind of society which was calculated to inspire him with contempt for human nature. "Disgust of life," observes the same writer, "leading to scepticism and impiety, prevailed in his heart and embittered his existence." Perhaps, however, it would be more correct to consider his disgust of life not so much the cause of his scepticism as the effect of it, united to immorality of conduct; and both these concurred to render him a misanthropist, in the common acceptation of the term. Ill at ease with himself, with his own reason and his own conscience, he vented his uncomfortable and irritated feelings in frequent expressions of disgust at the general spectacle of life, and complained of it as a scene of littleness, vanity, corruption, and sorrow. He was too penetrating not to see the deep depravity of human nature, while his sceptical principles, by keeping out of his view the great remedy for our lost estate, only added darker shades to the picture which observation and experience had sketched out. He confessed, in a letter to Mr. Dallas, that he "considered human nature as every where corrupt and despicable." Yet, in another place, he attempts to apologize, in some degree, for his sentiments, by assuring us that "his was not a sneering, but a desponding scepticism."

The fact seems to have been that the expression of his infidel opinions varied with the state of his animal spirits, and assumed the form of levity or sadness, as this ever-shifting barometer happened to be high or low. Another of his moral reflections may here be noticed. He expressed himself " convinced that mankind did more harm to themselves than satan could do to them, and acknowledged that God arranged the best for us all." The former member of this sentence, though probably the writer did not seriously believe in the existence of the evil spirit, contains a most important truth; for satan could never injure us, if our own hearts were not prone to yield to temptation. The latter part may have been nothing more than a careless remark, savouring rather of deistical than of Chris-

tian optimism.

If all painful views of human nature are to be indiscriminately branded with the appellation of misanthropy, every consistent believer of the Bible, not to say every thinking person, must be implicated in this odious charge. Misanthropy is a term of reproach with which the gay and thoughtless are but too forward to attack those whose observation of life is more conformable to reality than their own. But this reproach, as applied to the well-informed believer, is utterly without foundation. The Christian and the cynical philosopher may indeed seem, at first view, to be setting out together in speculations; but they are soon found to part company, and to pursue very different roads. one, in tracing the sources of human depravity, wanders without a guide; the other goes directly to the true origin of the calamity. The one abandons himself to gloom, to levity, or to indifference, as his humour may dictate, with little consideration of consequences: the other, as he looks back to the sources, looks forward also to the awful results, of sin. The one is doomed to struggle with his distemper, devoid of help or hope; the other knows of an adequate remedy, endeavours to make it his own, and earnestly recommends The one contemplates it to others. mankind with deep emotions of pity: the other with indifference or contempt. The one exerts himself by all possible means to mitigate the evil: the other is content to sit still, and do nothing but scoff, or murmur; perhaps he even does far worse, and is mischievously industrious in aggravating the moral malady of he so loudly complains. which Which then of these two characters is open to the charge of misanthropy? he who, convinced of the common

evil and the common danger, exhorts me to escape, and points me to a place of refuge; or he who tells me that my state is deplorable, and then leaves me without the hope of cure, or even the poor comfort of sympathy? he who dwells upon an awful and humiliating truth, in order to avert the fatal consequences of disregarding it, or he who conceals the precipice by drawing a flattering veil of self-delusion before the eye? It is then the sceptical philosopher, and the careless worldling, who stand chargeable with the guilt of being enemies to their species; not the sober, the serious, the sympathising Christian.

The opinions and conduct of Lord Byron with regard to the female sex, form certainly one of the most revolting features of his character. Upon this subject he displayed a mixture of levity and inconsistency, not unusual among men of lax principles and dissolute habits. At one moment we find him indulging in the most contemptuous reflections upon the understandings of women; —the next, perhaps, giving a loose to expressions which savour of all the homage of gallantry, falsely and absurdly so called. From an unhappy concurrence of circumstances, his early youth had been spent in comparative solitude with regard to pleasing female society. He had no quiet domestic circle, no sisters, no female relatives with whom he associated. Mr. Dallas informs us, that "he thought lightly of family ties." He was little acquainted with those examples of modesty, simplicity, delicacy, gentleness, and discretion, which, amidst all the avidity for flutter and display, may still not unfrequently be found, it is to be hoped, in the higher walks of life. Only a few such acquaintance would have taught him more respect for the female character, though his early habits might still have been licentious. But unfortunately he derived his estimate of that character from very partial and inadequate knowledge. It was from the frivolous and

the dissipated-too large a class, it must be admitted,-that he formed his opinion of the whole sex. If there were any exceptions, he seemed to think that they were to be found only in the ranks of female scholarship, mental acquirements, and literary taste. Such ladies he constantly dressed up before his imagination in blue-stocking costume; and having thus arrayed them, he disliked them still more than he despised the thoughtless and the dissipated. In short, he looked upon women, for the most part, as mere toys and trifles; instead of regarding them as beings endued with the same faculties as men, subjects of the same moral probation, and hastening to the same issues of final happiness or misery. Meanwhile, he forgot to inspect his own side of the account, and never appears to have duly considered the reciprocal influence of the two sexes, in forming that specific character, whatever it be, by which each is chiefly distinguished, in any particular age or country.

It may be remarked, in connexion with this topic, that the satirical sport of poets, novelists, and dramatists, on the vices and follies of the gentler sex, has probably done more, upon the whole, to check their improvement than to promote it. As the object of such writers has been to produce rather a strong, than a natural effect, they have usually coloured their pictures too highly. They have sometimes, also, given us an individual for a species, forgetting that moral and intellectual character admits of and exhibits as many gradations and varieties as form and colour. Their careless and not very good-natured merriment has been productive of mischief in two ways. It has irritated women, instead of reforming them; and it has tended to confirm the gay and dissipated of our own sex, in that contempt for the other which any unhappy examples within their own knowledge might have originally led them to entertain. I am far from CHRIST. OBSERV. No. 280.

meaning to include all satirists under this reproach. Cowper is a splendid exception, and perhaps Young is another; but the charge applies to some names of the highest celebrity. How frequently do we find Pope diverting himself at the expense of the female character! Boileau too has an outrageous satire upon women, which, like his other satire upon human nature in general, for which he was censured by Addison, is never likely to answer one useful purpose. In fact, it is calculated to do much harm; as it is neither more nor less than a satire upon wives, and a dissuasive from marriage. It may well be doubted whether a single French lady has become a better woman, or a better wife, in consequence of this celebrated invective, though composed upwards of a century ago. All such undistinguishing severity is no less absurd than the opposite extreme of unmeasured compliment and chivalrous homage. Both are unworthy of the male sex; and both tend to the degradation of the female, though in different ways. The blandishments of the flatterer blind and corrupt the weak, and the unsparing lash of the satirist fails of reforming the wicked; while the truly modest, sensible, and virtuous portion of the female world regard both the one and the other as equally insulting and injurious.

How admirably do the doctrines and precepts of Scripture, particularly those of the New Testament, guard us against extremes upon this subject! There we do not find one of the sexes exalted at the expense of the other. In the conjugal union, indeed, it seems absolutely necessary, for preventing the conflicts and contentions of a never-ceasing rivalry, that pre-eminence should be given to one of the parties; and that preeminence Scripture has conferred upon the man, as due to his priority of creation, and to his general superiority of corporeal and intellectual power. But his moral dignity, apart from which his other advartages are worthless, must always

depend on his care to keep within the well-defined circle of his duty. To each sex the Bible has allotted specific and appropriate obligations; and in the due discharge of those obligations it makes the whole honour and happiness of each to consist. It assumes that there is a moral reciprocation established between them, in consequence of which the characters of both are in a great degree formed by the example of each continually acting and re-acting upon the other. Were all this properly considered, we should no longer hear of "tyrant man" cruelly adding contempt to injury, and proudly despising the weakness of which he is often too ready to take advantage. Did he make any account of moral strength, he would perceive that the charge of weakness may be retorted upon himself, and that he degrades himself to a far lower level than that upon which stands the object of his unfeeling merriment, and perhaps the victim of his arts.

There is no feature of Lord Byron's character more prominent than what as been termed with as much propriety as point, his "restlessness of rest." The greater part of his waking hours was spent in a state of high excitement. Not that this excitement was necessarily unnatural and pernicious. It would prove beneficial or otherwise, as it was directed to useful and innocent, or unworthy and vicious pursuits. It was not to be expected that a genius of his order should display the calmness and composure of an ordinary mind. A still fire may impart the most lasting and comfortable warmth; but the blaze, that enlivens and exhilarates, is always aspiring and in motion. We must therefore make all due allowances for that elevation of mind which was connected with the inspiration of genius, strictly and properly so called. We must also, I suppose, extend the customary courtesy to one who is born a poet, of not being too severe upon him, if he occasionally manifests some

impatience of the routine of ordinary life, and the number of low and little circumstances to which the present condition of human nature condemns us, and which it seems, operate as a clog and encumbrance on his etherial spirit. But the duties which depend on this dull uniformity of existence, as a poet might call it, cannot be disregarded with safety, even by the greatest minds. They are of inperious obligation, though they have no charms of novelty or sublimity to recommend them. Even if a dull road, they are still a straight and a sure one. Genius, not under the controul of religious discipline, may find and call it a drudgery; but enlightened piety, looking forward to the end of the journey, will account it, though not strictly upon all occasions, a way of pleasantness, yet always a path of peace.

Lord Byron when not in a state of elation and excitement, was liable to be proportionably depressed. His fever, or tension of animal spirits. left him a prey to subsequent languor; and this was one, though by no means the only, cause of that mental dejection of which he sometimes complained. What he termed his indolence, probably had reference to his state of mind at these intervals; for he certainly cannot be accused of either bodily or mental inactivity, strictly so called. His lowness he endeavoured to dissipate by his favourite amusement of riding, in which he excelled, and by shooting at a mark. A little matter, we are told, such as success in his shots, would restore him to his previous elevation. By filling him with a high degree of momentary self-complacency, it banished, for a short season, the sense of ennui and depression. But his constitution was impaired; and, young as he was, his intervals of melancholy probably increased in duration and intensity. During his residence at Pisa, he sat up studying or writing till two or three in the morning, and roused his inventive faculty by

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the use of ardent spirits. These, he told Captain Medwin, were "the true Hippocrene." They certainly must have been the fount of inspiration whence some of his later compositions flowed. To suppose that his muse was a Bacchante, when she gave a loose to those vile performances, would be the most charitable conclusion that could be formed respecting her. Good poetry has no necessary, no natural, dependence on such helps. Waller never drank any thing but water, though perhaps it may be said that he was not an example in point. Cowper, however, we know, was lavish in praise of the tea-table; and he was no flat or feeble poet. It was Pope, if I am not mistaken, who used sometimes to exalt his imagination with cups of coffee. The laureates, indeed, have from time immemorial, "addicted themselves to sack;" but the general character of their verses has done no honour to this beverage. The poet who requires strong or lengthened potations to stimulate his muse, may well doubt whether her most successful strains are not purchased at too dear a rate. We have no proof, however, I believe, that Lord Byron was ever addicted to inebriety; and, with respect to eating, he appears to have practised, at some periods of his life, great abstemiousness.

His infidelity, or at least his scepticism, which in its operation and effects amounted to the same thing, appears to have consisted very much in a mixture of pride and levity. With an understanding naturally powerful, great miscellaneous reading, and extensive knowledge of life, he possessed admirable qualifications for the investigation and discovery of important truths, had he added to them candour, caution, and humility. But, without these moral regulators, the highest endowments of intellect can no more produce a beneficial effect, than the best constructed machinery can perform its intended operations, unless

it be set in motion by an impulse acting in a right direction. machinery, indeed, may stand still, and do neither good nor harm; but the moral agent, if not usefully employed, will commonly be active in the work of mischief and destruction. A superior mind, turned to the observation of human life, is very apt, without some counterpoise of moral and religious principle, to engender infidelity; because though many are the aspects of the living world which irrefragably confirm the representations of Scripture, yet there are unquestionably some which, when taken apart, may tend to infuse doubts into a merely speculative mind. It was a colloquial remark of the late Mr. Cecil, a man of much observation and sagacity, that a Christian may see more to exercise his faith, in what he beholds between Charing Cross and Temple Bar, than in the whole space from Genesis to the Book of Revelation. A pointed remark in casual discourse should not be over nicely criticised; but his meaning evidently was, that the manifold apparent inconsistencies which present themselves on the surface of the living world, are sometimes more calculated to perplex us than any difficulties we meet with in Scripture. Every thinking person has probably experienced this, in a greater or less degree. Lord Byron then, with a strong early leaning to scepticism, engendered by his very independence of mind and proud confidence in his native talents, beheld, as others have done, much in the scenes around him to excite his astonishment. He probably gazed on the picture sometimes with disgust at its deformity, sometimes with amusement at its variety, and sometimes with wonder at its strangeness; while every fresh observation only served to add to the force of that unfavourable impulse which had been early given to his thoughts. But why was this? Only because he took a partial and unfair survey of the world. Only

because he refused to examine the contents and evidences of Scripture with due candour and attention. Whether the Bible were true, false, or doubtful, was at any rate a question of the greatest moment. Had he then been influenced by that proper seriousness which the love of truth inspires, he must have seriously applied himself to the solution of it; and, as Johnson observes of Gilbert West and Lord Lyttleton, both at one time unbelievers, "his inquiries, being honest, would have ended in conviction." merciful Being, who has promised to "guide the meek in judgment;" and to "direct the path" of those who "lean not to their own understandings," would have crowned his efforts with success. But he appears to have treated the subject of religion with habitual levity. I do not allude simply to the infidel tendency of his writings. The anecdote already mentioned, of his perusing a little treatise on the evidences of Christianity, which he acknowledged himself unable to answer, is itself a proof of his criminal indifference in this respect; for, had his mind been in a fit posture for the investigation of truth, would he not have perceived immediately that his very consciousness of inability to confute the essay, furnished, of itself alone, the strongest reason for sober and persevering inquiry?

Lord Byron had looked a good deal into the Bible, but with a merely curious, or a poetical eve. He observed of the Book of Job, that "it was the first drama in the world, perhaps the oldest poem, and that no poetry was to be compared to it." He read Scripture therefore, rather to be amused than instructed; to see what he could glean for intellectual and literary purposes, not to examine whether it contained any thing that might throw light upon his doubts respecting the great subject of futurity. Hence it was that he found nothing in the narative of Cain and Abel, but matter for a poem of the most profane that "if it be true, the unbeliever

tendency, in which the mouth of the evil spirit is studiously "filled with arguments," for the sole purpose of attering blasphemies against God, while little or nothing occurs in the remainder of the piece to counteract the pernicious effect of this horrible representation. This surely is as unlike Milton as any thing can well be, though Lord Byron attempted to justify himself by the example of that sublime and

Christian poet.

He seemed to betray at times a kind of lurking suspicion that the Bible might, after all, be true. Upon one occasion, we find him expressing a wish "that the Reformers had retained something like Purgatory;" not considering that, as honest inquirers after truth, they could retain nothing which Scripture had not revealed. The feelings which may have prompted this wish, if indeed it were any thing beyond a careless observation, are sufficiently apparent. He could not but be conscious-indeed he confessed the fact -that much of his life had been utterly at variance with the dictates of virtue and religion. Neither could he deny the possibility at least of such a state of future punishment as the word of God describes. But then the doctrine of eternal condemnation appeared to him revolting in the extreme. It would have been comfortable to think that the worst to be dreaded hereafter, was a place of temporary suffering, issuing either in the purification of the soul, preperatory to its final happiness, or in a total and irrevocable dissmission from existence itself, with all its joys and sorrows. Thus the dream of purgatory would have laid "a flattering unction" to his soul; and his remark upon it may seem to denote the operation of a mind generally and habitually settled in unbelief, but rendered uneasy, at intervals, by a suspicion that the Gospel might be true. He should have reflected, according to the language of the powerful and eloquent Dr. Barrow,

acts most absurdly; if probable, very imprudently; if only possible,

not wisely."

Lord Byron is another instance of the union of unbelief and scepticism with a tincture of superstition and credulity; though in him these propensities were not nourished by fear (an emotion of which he seems hardly to have been conscious,) but were connected with certain loose notions of fatality. He had faith in omens, and entertained, it is said, some respect for a fortune-teller, who informed him, when a boy, that there would be certain periods of his life, recurring within equal intervals, which would be marked with some calamitous event. If he had come into the world only a century earlier, he might perhaps have been as firm a believer in astrology, and as great a caster of nativities, as Dryden himself. Homer has an admirable line, proving how much he could rise superior to the gross superstitions of his age where he tells us, that the most favorable omen for our country is the union of all hearts and hands in its defence.

Είς οιωνος αρισος, αμυνεσθαι περι

marens.

How happy would it have been for the noble English poet, and his readers, had he improved upon this reflection of his great predecessor, and duly considered that the surest augury of happiness consists in early moral discipline, and religious self-denial!

As I am on the subject of Lord Byron's infidelity, this paper may be not improperly concluded with a few remarks on his intimate friend and associate, the unhappy Shelley. Nothing could be more inconsistent than the opinions which Lord Byron expressed at different times, respecting this author's poetry. At one moment, it was "baseness and bigotry not to admire his verses;" at another he speaks of him as one who could judge of poetry, but could not produce it. Shelley was not devoid of feeling and imagination;

but they were both buried under a heap of the vilest jargon of metaphysical impiety that ever offended the taste of a critic, or the seriousness of a Christian. He is happily. however, too unintelligible to attract many readers. The very best that can be said for him, as a man, is, that he was partially insane; and assuredly the youth, who could sit down to compose a formal treatise in favour of Atheism, and then circulate his pamphlet among the bishops, and propose to discuss the question with the examining masters at Oxford, must have made, to say the least, some approaches to derangement of intellect. Not that this supposition will wholly excuse him; for he may still have retained, generally, such a power of self-controul as to constitute him a responsible agent. And, even in the case of decided mental aberration, great guilt may be incurred by that original neglect of moral discipline which may have contributed to produce it; as the law renders men in some degree punishable for crimes committed during a state of intoxication. The catastrophe and obsequies of this wretched individual have about them an air of horror. It is well known that he was drowned on a pleasurable excursion, and that his body, having been recovered from the waves, was solemnly burnt by Lord Byron upon a funeral pile, in the presence of some other friends. The ceremony as described by Captain Medwin, seems to have blended the rites of paganism in strange conjunction with the gloom of infidelity. No service was said-no dirge was sung over the departed. The professed Atheist had "died, and made no sign." Leigh Hunt lay almost fainting in a carriage. In front of the pile stood Lord Byron, with a fixed but not unfeeling eye, marking the gradual consumption of the poor remains, and only breaking the solemn silence by a low-muttered remark, seeming to proceed from the idea that both body and spirit were alike reduced to nothingness. Altogether it was a scene of sadness, apparently unrelieved by the feeblest ray of hope or consolation; a scene worthy of the muse of a Byron, or the pencil of a Fuseli.

(To be continued.)

To the Editor of the Christian Observer.

I HAVE just been reading with renewed pleasure Mr. Hodgson's two interesting volumes of "Letters from North America," the substance of which first appeared in your pages. These volumes are represented by American writers generally as containing the most candid and impartial view of the state of society and manners in the United States which has yet appeared. They are therefore highly deserving of public attention. I have been particularly impressed with his truly graphic sketches of slavery; the misery, and impolicy, as well as the iniquity, of which he has most ably delineated. There is also a candor in his remarks on this afflicting subject, which gives the greater force to his statements. Warm and honourable as is his zeal in the cause of humanity and freedom, he is ever willing to give full prominence to whatever mitigation he can discover in the abhorrent system which he condemns, and to arrive at as hopeful a conclusion as possible amidst the most unpromising premises. It is, however, the singular fatality of the slave-system that nothing can be uttered either by hope or charity as the slightest fraction of compensation, but what, when re-considered, assumes, other aspects so distressing and gloomy that the mind refuses to indulge the pleasure resulting from the alleged partial mitigation in the overwhelming painfulness of positive and pres-Mr. Hodgson will ent misery. allow me to adduce the following illustration. Speaking of the practice of letting out slaves on hire, or sending them out to find employment where they can; the master ex-

pecting a certain proportion of their gains, or exacting a fixed sum per week, and allowing them the remainder, if any; Mr. Hodgson remarks, that "the system of allowing the slaves to select their own work, and to look out for employment for themselves, notwithstanding the frequent hardships attending it, is a great step towards emancipation, and an admirable preparative for it; and may we not regard it as one of the avenues through which the African will ultimately emerge from his degraded condition?" "Surely," continues he, "the warmest advocates of perpetual slavery, (if there be any, which I greatly doubt,) will not contend that a man who is capable of taking care of his family while compelled to pay his owner a premium for permission to do so, will become less competent to manage his concerns when exonerated from the tax. or that he will relax in his efforts to improve his condition, because a stranger no longer divides with him the fruit of his toil." The truth of this inference is undeniable; and the mind is for a moment almost inclined to indulge some charity towards a system which is to produce such happy results; a system which teaches the slave those habits of diligence and forethought which it is the almost inevitable effect of his servile and dependent condition to eradicate, and which, while it thus prepares him for emancipation, has the superadded merit of stopping the mouths of those who would deny his competency to make his labour when untaxed as valuable to himself as when subjected to a heavy impost. But miserable are even the compensations and mitigations of slavery. The natural way in which the system of letting out slaves may eventually issue in their freedom, is by accustoming them to feel their strength and self-dependence, which may, sooner or later, lead them to achieve their independence, amidst those horrors which Mr. Hodgson so feelingly deprecates, and which he wisely exhorts the masters to prevent by a timely emancipation be3

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neficial to both parties. But in the mean while how dreadful is such a system to the poor slaves? Mr. Hodgson, even in taking the most hopeful view of the case, tells us that "frequent hardships" attend it; that "in the Charleston and Savannah jails, besides numerous pirates, there were many slaves in confinement for not giving their master the wages they had earned." But what proof is there that (in every case at least) they had earned these wages? The most diligent labourer may sometimes fail of meeting with work, and it is painful enough for him to lie down at night faint and famishing, without the misfortune of having to make up to an inexorable master a sum which he has not had it in his power to earn.\* Mr. Hodgson incidentally throws some light on the practical working of this system when he says, "You will be surprised to learn that children who are thus situated generally prefer chimney sweeping, as they can earn more by this than by any other employment." I confess that I see nothing "surprising" in this selection. The child no doubt knows full well the miseries of chimney-sweeping; but finding that it best enables him to meet the exactions of his employer, and preferring on the whole the laceration and suffocation of this toilsome and unhealthy employment to the angry lash of his owner, or the severe inflictions of "the Charleston and Savannah jails,"

\* A very respectable and humane West-India slave proprietor lately observed to the writer of these remarks: "The slaves are very happy, and some of them earn and lay by considerable sums. A slave of mine, a cooper, made a great deal; for persons were always glad to get him for their jobs; because free workmen expected regular wages, which are very high, whereas they could give this man just what they pleased, often a mere trifle, and if he was not satisfied, they had only to give him a box on the ear, and send him about his business." If the Savannah and Charleston slaves are paid in the same manner, no wonder they are often in confinement "for not giving their master the wages they had earned," [query, received?] not including I suppose a moiety of the gratuitous cuffs. And this is being "very happy!"

he adopts it as the less painful alternative. I will not waste a single line in arguing on the manifest cruelty and the injustice of this system; but will present to your readers without note or comment, a passage in "Lieut. Shillibeer's Voyage to Pitcairn's Island, including a Sketch of the Present State [anno 1817] of the Brazils and Spanish South America." I by no means wish to adduce what I hope is a rare example, as a general specimen; but the incident shews at least what hardships may arise from the system in the hands of an unrighteous master, and adds one proof more to the innumerable ones already on record of the manifold atrocities of slavery. Speaking of Rio de Janeiro, he relates the following affecting incident.

"A man possessing a few slaves may be considered of good property. particularly if he bought them when young and has brought them up to trades. With a man of this kind I am acquainted, who is as barbarous and remorseless a wretch as can be conceived. He has several slaves; and, as they have all been taught some trade or other, he sends them forth to earn, according to their occupations, certain sums and their food; which must be completed under a penalty (which is seldom remitted, even to the most industrious or lucky,) of a severe flogging. One of them was a barber, and for a considerable period shaved me every morning: he was a quiet man, and of great industry, and, as far as came under my observation, always on the alert for his master's interest. For several days I observed he bore a gloomy and melancholy appearance. I asked him the reason, and was informed he had been unsuccessful. and could not render to his master the sum required; that he had little hopes of being able to raise it, and as little doubt of being punished. I gave him something towards it. When he came again, he informed me, that out of thirteen or fourteen, he alone had escaped the lash; but, if

he did not make up the deficiency, his would be of greater severity than had been inflicted on his companions. As the time approached when he must render to his master an account, he became greatly distressed, and despaired of accomplishing his promise. He went with tears in his eyes, tendered what he had gained, and assured him of having used every means to raise the specific sum, and implored a remission of punishment, or a suspension until the following Monday, which at length was granted him, but not without threats of many additional stripes in case of failure. The time fast approached, when he must return. He was still deficient. He reached the door of his master's house, when, in despair of being forgiven, and dreading the ordeal he had to undergo, he took from his pocket a razor, and with a desperate hand nearly severed his head from his body. I saw him several days after, lying in this mangled state near the place where he had perpetrated the act. This horrid deed had no other effect on the master, than to increase his severity towards the others, on whom he imposed heavier burdens, to recompense him for the loss he had so recently sustained."-Shillibeer's to Pitcairn's Island, pp. 16-18.

There is another passing remark of Mr. Hodgson's, to which for the sake of the great cause which he has so ably advocated, I beg leave to add two partially counter-statements. He says, (vol i. p. 310,) "The Black children, when very young, seem to mix almost indiscriminately with the white children, who however occasionally demonstrate their acknowledged superiority, though less frequently than I should have expected, at least as far as fell under my observation." What Mr. Hodgson "expected," may easily be supposed; for history and philosophy alike shew that nothing more certainly, or more early in life, ruins the character of a human being than the unchecked power of domineering; and it is

among the worst evils of slavery in all ages and countries, that it generates almost from infancy in the privileged classes those unjust, despotic, and often positively cruel dispositions and habits which are a curse alike to the individual, to the community, and to the unhappy victim of his unbridled caprices. It seems, however, that Mr. Hodgson's experience did not go to the full length of his philosophy on this subject; but then he intimates that his opportunities of forming a judgment were but partial; for he adds, "at least as far as fell under my observation," and, at all events, he saw and heard enough to convince him that the white children do "occasionally demonstrate their acknowledged superiority." It would be, so far as it extends, a mitigation of the evils of the system of slavery, if its direful effects either on the dominant or the oppressed party were postponed to the meridian of life, but I am persuaded that Mr. Hodgson did not intend to convey any such impression. Long before manhood, the habit either of enduring or inflicting wrong, must have stamped a corresponding and most baneful impress upon the character. To grow up under the system must almost inevitably be to become the victim of its injurious influence. If an authority of great weight, and on the very spot where Mr. Hodgson wrote this observation, be necessary to decide the point, I may refer to that shrewd and philosophical observer Mr. Jefferson, whom, in the next leaf to that in which the observation occurs, we find Mr. Hodgson visiting. He speaks in the highest possible terms of the powerful conversation of that statesman, from whom he elicited much valuable and interesting information. Had he chanced to put to him the question, what effect has the system of slave-holding on the character of the younger and ultimately on the adult part of the community, the answer would have been decisive. Indeed, it happens that I

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can supply Mr. Jefferson's answer, in his own words; for, in his Notes on Virginia, I find him thus strongly

expressing himself:-

"There must doubtless be an unhappy influence on the manners of the people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submissions on the other. Our children learn this, and imitate it, for man is an imitative animal. The parent storms; the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions; and, thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities."-Jefferson's Notes on Virginia, pp. 270, 271, Lond. edition.

Such is the opinion of this North-American statesman; to which I beg leave to add the following observations, from Stewart's "Present State of the West Indies."

"Wherever slavery exists, there must be many things attending it unfavourable to the improvement of the minds and manners of a people: arbitrary habits are acquired, irritation and violent passions are engendered-partly, indeed, by the perverseness of the slaves,—and the feelings are gradually blunted by the constant exercise of a too unrestrained power, and the scenes to which it is continually giving birth. very children, in some families, are so used to see or hear the Negro servants whipped for the offences they commit, that it becomes a sort of amusement to them. It unfortunately happens that the females, as well as the males, are too apt to contract domineering and harsh ideas with respect to their slaves-ideas ill suited to the native softness and humanity of the female heart,-so that the severe and arbitrary mistress will not unfrequently be combined with the affectionate wife, the CHRIST. OBSERV. No. 280.

tender mother, and agreeable companion; -such is the effect of early habits and accustomed prejudices, suffering qualities so anomalous to exist in the same breast. A young lady, while yet a child, has a little Negress of her own age pointed out to her as one destined to be her future waiting-maid; her infant mind cannot conceive the harm of a little vexutious tyranny over this sable being, who is her property; and thus are arbitrary ideas gradually engrafted in her nature. Such is the power of habit over the heart, that the woman accustomed to the exercise of severity soon loses all the natural softness of her sex. Nothing was more common formerly than for White mistresses not only to order their slaves to be punished, but personally to see that the pun-

In truth, looking at slavery in what aspect we may, it is one entire system of pure and uncompensated evil. I am glad to hear from Mr. Hodgson, that it has no "warm advocates;" would that it had no practical upholders! and would that all who profess to believe its enormities would, heart and hand unite for its extinction!

A. B. C.

ishment was duly inflicted."

To the Editor of the Christian Observer.

I AM a layman of the Church of England, resident for the most part in the country, and have been accustomed to great disappointment in the character of the music used in many of our churches, as well as in the selection of the words appropriated to the tunes. The venerable Society for promoting Christian Knowledge, with a view, I presume, to remedy the latter defect, circulates a selection of stanzas from the new version of the Psalms; and I beg to suggest for consideration the propriety of adding to its list of books, a corresponding selection of our best church-tunes. Such a selection would be of great utility in promoting a solemn and edifying discharge of this much-neglected part of public worship, especially in country congregations, and, being afforded at a cheap price, would also probably be in extensive demand in National and Sunday schools and in private families.

A READER.

To the Editor of the Christian Observer.

Your correspondent P. M. M., in your Number for January, objects to the use of voluntaries upon the organ at the conclusion of the church service. I would ask, however, is not this the least exceptionable mode of dismissing a congregation, with a view to counteract the noise and confusion unavoidably attendant upon the dispersing of a large assembly? and may it not operate as a means of silencing those unseemly whispers so justly complained of by your correspondent? In some churches the difficulty is attempted to be obviated by a method which appears highly exceptionable; namely, by ordering a Psalm to be sung while the congregation are dispersing. By this mode of proceeding, persons are obliged either to remain in church, against their inclinations, after the service is concluded, or to shew disrespect and be guilty of irreverence by departing while others are employed in singing the praises of God.

As matter of personal feeling, my experience differs entirely from

that of your correspondent. I conceive that the solemn tones of the organ, introduced at that particular moment, so far from disturbing the thoughts, or unfitting the mind for the continuance of devout speculations, rather assist it in the attainment of that desirable object, and elevate still more the pious affections which may have been raised by the preceding service. Much, doubtless will depend on the skill and judgment of the performer, and the selection of pieces; but these ought always to be under proper regulations.

With regard to the introduction of a voluntary after the sermon, when the sacrament of the Lord's Supper is to be administered, it should doubtless be dispensed with, if it should prove to be in reality a source of disturbance to those who remain for the purpose of communicating. This, however, I conceive, needs not be the case; or, at all events, there will not arise from this quarter a greater interruption than would necessarily take place if there were no voluntary. It must also be remembered, that to the larger part of the congregation, the service is then actually concluded; since, even in these days of increased attendance at the table of the Lord, it is to be feared that those who remain for the purpose of performing that sacred duty will still be found a minority in the congregation. P. S. O.

## Beview of New Publications.

The Crisis; or, an Attempt to shew from Prophecy, illustrated by the Signs of the Times, the Prospects and Duties of the Church of Christ at the present Period; with an Inquiry into the probable Destiny of England during the predicted Desolations of the Pa-

pal Kingdoms. By the Rev. E. COOPER, Rector of Hamstall Ridware and Yoxall. 7s. London. 1825.

We began our critical intercourse with Mr. Cooper in the very first year of our literary existence; when his e

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eldest born production, (his Visitation Sermon, preached at Walsall,) so deservedly attracted public attention, and prepared the way for his subsequent and successful appeals to the patronage of the Christian world. On the present occasion, he has discovered what many will term a spirit of adventure and almost daring enterprize. He has opened and worked a new vein in the dark and mysterious depths of prophecy; and, whatever be his ultimate success, or whatever the value of the ore brought, by his industry, to the surface, for the analysis of our chemical divines, his efforts merit much gratitude; neither can they fail to be beneficial, as, in their practical bearings at least, they are directed to the advancement of man's everlasting interests. So that, even if his leading theory be found, on examination, like most of those which have preceded it, to be untenable, no question will arise as to the utility of the cautions thence induced; which will be duly estimated by every one who reads the volume with seriousness. Its monitory portion is indeed the application of the writer's long text; but it is one of those addresses to the present generation of mankind, which may be studied to high advantage, though entirely separated from the context; and, independently of any interpretation of prophecy, either fanciful or indisputable, it is calculated to administer alarm, conviction, persuasion, and consolation, as the spiritual exigencies of its various readers may demand.

The present work, as we understand from the preface, was not dispatched to the press before it had received the virtual imprimatur of some competent judges; who, admitting that Mr. Cooper had made out a strong case, recommended the publication; and, as we should farther infer, were anxious not to deprive the religious community of a solemn warning distinctly addressed to themselves. The suffrage of Mr. Cooper's private critics is alto-

gether in his favour. The value of their opinion is obvious. A new hypothesis on the prophecies, while it dazzles a novice, brings the student to a pause. With the first of these, it has the glare of a vision; with the other, a vision's indistinctness and unreality. In the instance immediately before us, it is, however, so far accredited by those who have already examined it, as that they deem it deserving of the patient investigation of the student of prophecy.

No mention is made, in Mr. Cooper's title-page, of one leading object of his inquiry—the identity of the king "who should do according to his will," (Daniel xi. 36,) with none other personage than the late Napoleon Bonaparte! We anticipate the surprize of the generality of readers at this unexpected illustration of prophecy; and as it must necessarily communicate to them a startling sensation, it may, in an equal degree, awaken their curiosity; -using that term, not in its idle vulgarity of meaning, but as indicating a spirit of serious investigation on a point of highly momentous import; and certainly if we could believe the writer's reasonings to be just and well-founded, the results drawn from them would tend to impress a deeper sense of the responsibilities and awful aspect of the times; and would seem to connect them more closely with our eternal apprehensions and hopes. Mr. Cooper writes:

"It is well known to the student of prophecy, that both Daniel and St. John agree in predicting a remarkable period, in which, during the space of 1260 years, the church of Christ, throughout the western part of the Roman empire, under its last divided form, would be oppressed, corrupted, and persecuted by the civil and ecclesiastical powers, bearing the name of Christ, and professing to act by his authority. It is no less clear, that the same inspired writers unite in predicting a second period, which shall commence at the expiration of the former, and in the course of which these tyrannical powers, after being wasted by a series of desolating judgments, shall at length be utterly broken; and the church, being by degrees

emancipated from bondage, shall make a rapid advance to millennial glory ...... Daniel tells us by implication, that the period in question will occupy a space of seventy-five years: for 'blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' (Daniel xii. 12.) This period, thus defined, the prophet further calls the time of the end; a name descriptive of the nature of those events by which it will be distinguished: for it is within this period, that God will gradually put an end to the triumphs of his enemies, to the sufferings of his church, and to the dispersion of the Jews."-The writer "fully concurs in sentiment with those who date the beginning of this period," that is, the first of 1260 years, "from the year A. D. 533; when the Emperor Justinian, by his memorable edict, formally delivered the saints into the hands of the little (papal) horn; and who, con-sequently, following the usual mode of scriptural interpretation, (by incomplete and current time, and not by time complete and past,) assign the termination of the period in question-an event which synchronises with the sounding of the seventh trumpet in the Revelation of St. John-to the year 1792. The arguments in favour of this interpretation, adduced by Mr. Cuninghame, appear to the writer conclusive on the subject. It is with this interpretation that the views exhibited in the following pages are intimately connected; and should they be established, they will place it beyond dispute." pp. 1-3, and xiv. xv.

On the assumption, therefore, of the accuracy of these dates, a point on which we do not pretend to decide, Mr. Cooper places the chronological corner-stone of his interpretation. And if the year 1792 was indeed the close of the great prophetic period, and if the " wilful king" was really then to commence his mighty career, the most sceptical and severe student of prophecy would of course pause before he ventured to pronounce the author's hypothesis visionary. It is no part of our plan to revive the controversies involved in these preliminaries of Mr. Cooper's performance. shall proceed directly to state, that, in his view, the eleventh chapter of Daniel, from the thirty-sixth to the forty-fifth verses inclusive, is a prediction of the character, exploits, and end of Napoleon. For the illustration of this opinion, the reader must be referred to the work

itself. What may be the effect on his mind of a careful examination of the validity of the author's argument, we know not. For our own parts, however plausible may be his elucidation of the verses under his consideration, we cannot regard it as altogether satisfactory. We do not deny, indeed, that, darkly as the character of Bonaparte has been painted in the progress of Mr. Cooper's parallelisms, the shades might have been even deepened without exposing the artist to any charge of exaggeration or malignity. The character of the late Emperor of France may be contemplated under two aspects. Individually he deserves to be a forgotten man. But, as a being, if not actually brought within the awful sphere of prophecy, yet certainly acting as a scourge in the hand of God, to punish a guilty world; and, as such, occupying a distinguished station among the executioners of the Divine wrath; he may already be too much forgotten. He fixed and retained the attention, and kept alive the fears, of the world for the long space of more than twenty years; and almost every year a season of bloodshed and despondency. was the king-maker of Christendom; and it is not always now recollected, that four monarchies of this adventurer's own founding yet'remain, and are recognized among the legitimate thrones of Europe! We mean those of Saxony, Bavaria, and Wirtemburg, (the princes of which were elevated, by his arrangements, from the inferior rank of electors,) and the new dynasty which holds the sceptre of Sweden. In the fulness of his power, Napoleon married the near relation of the consort of Louis XVI.; and, like her, a descendant of the Cæsars; and he allied his family to other royal houses of Europe. Neither did he seem to confine his ambition to be the Emperor of the West; but as many sagacious observers believed, he aspired to be also the western prophet. Being all this, and more than

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this, he was doubtless a king who for a time at least was permitted "to do according to his will !" "The Revolution," says Mr. Southey, "had given the government absolute command over the whole physical force of France; and this prodigious power was at the disposal of an individual unchecked by any restraint, and subject to no responsibility. haps it would not have been possible to have selected, among the whole human race, any other man to whom it would have been so dangerous to commit this awful charge. Napoleon Bonaparte possessed all the qualities which are required to form a perfect tyrant. His military genius was of the highest order; his talents were of the most imposing kind; his ambition was insatiable; his heart impenetrable; he was without honour, without veracity, without conscience; looking for no world beyond the present, and determined to make this world his own at whatever cost .... He regarded his fellowcreatures merely as instruments for gratifying his lust of empire, - pieces with which he played the game of war: in the presumptuousness of his power he set man at defiance, and in his philosophy God was left out of the account\*." These reminiscences of

this extraordinary man tend, we admit, rather to confirm Mr. Cooper's estimate of the external splendour of his name, exploits, and pretensions. He certainly gathered around him, in his day, the applause or the dread of a vast portion of the inhabitants the earth. Little minds vainly endeavoured to sustain against him feelings of contempt; their efforts of this kind, in despite of themselves, were perpetually absorbed into fear. At the same time, wise men, while they detected the inherent vileness of his character, were also awed by its power, which, in a human sense, was irresistible, devising and executing his mighty projects with an almost superhuman energy. But his own forced pleasantry, when a fugitive from the climate and armies of Russia, " From the sublime to the ridiculous there is but a step," was marvellously realized in his deposition and deportation. The god was rapidly changed into the worm. The Exile of St. Helena, (such was he called in the sentimental phraseology of his adherents,) sank almost to a deeper degradation than would have been prepared for him by his bitterestenemies. His last days were sadly disgraced; and chiefly by the indulgence of a certain sordid querulous-

\* See Southey's History of the Peninsular War, pp. 15--18. In a subsequent passage, Mr. Southey referring to the Jewish Sanhedrim held at Paris, in 1807, writes,..." When in their hall of meeting they placed the Imperial Eagle over the Ark of the Covenant, and blended the cyphers of Napolean and Josephine with the unutterable name of God; impious as this was, it was only French flattery in Jewish costume. But when they applied to him the prophecies of Isaiah and Daniel; when they called him, 'the Lord's anointed Cyrus'.--' the living image of the Divinity,'—' the only mortal according to God's own heart, to whom he has entrusted the fate of nations, because he alone could govern them with wisdom; these things resembled the abominable language of his bishops, and of his own proclamations, too much to escape notice. And when they reminded him, that he had subdued the ancient land of the eternal pyramids, the land wherein their ancestors had been held in bondage; that he bad appeared on the banks of the once-sacred

Jordan; and fought in the valley of Sichem, in the plains of Palestine; such language seemed to indicate a project for resettling them in the Holy Land, as connected with his views concerning Egypt. Nay, as he had successively imitated Hannibal, and Alexander, and Charlemagne, just as the chance of circumstances reminded him of each, was it improbable that Mohammed might be the next object of his imitation; that he might breathe in incense, till he fancied himself divine; that adulation, and success, and vanity, utterly unchecked as they were, having destroyed all moral feeling and all conscience should affect his intellect next; and that, from being the Cyrus of the Lord, he would take the hint which his own clergy had given him, and proclaim himself the temporal Messiah! Nothing was too impious for this man, nothing too frantic ;--- and, alas! such was the degradation of Europe, and of the world, England alone excepted, that scarcely any thing seemed to be impracticable for him." pp. 63, 64.

ness on matters of mere personal inconvenience. He became the politician of the kitchen, the cellar, the bath, the larder, and the laundry; so that, instead of performing the last act of the drama in the costume and attitudes of philosophy or of heroism, he expired all but a driveller and a shew. "He came to his end, and there was none to help him!"

Mr. Cooper is quite aware of some of the objections which may be raised against his theory; and he has attempted to anticipate and rebut them. But, leaving this portion of the work in our rear, we march forward to the results from Mr. Cooper's interpretation, He writes,—

"As the 1260 years expired in the year 1792, so the 1290 years (a period prolonged from the former by the intervention of Bonaparte's career) were concluded in the year 1822: and consequently this was the precise year which the angel predicted. Michael then stood up (Daniel xii. 1,) for the children of the Jews. And, how remarkably does this hypothesis accord with the statement already given! It was in the year 1821 that Napoleon came to his end... in the year immediately preceding that in which the 1290 years terminated. pp. 78, 79.

It is then argued, that two events took place in 1822-namely, the proceedings of the congress at Vergna, and the matured state of the Greek insurrection-which may be severally instrumental in effecting great changes in relation to the papal kingdoms, and also to the restoration of the Jews. A second result refers to what the angel says (Daniel xii. 1.) respecting the then coming days of unprecedented trouble. On this subject Mr. Cooper speaks a language which, whatever may be its prophetic accuracy, will seem to many much more gloomy than is warranted by the political appearances of the current period. He remarks,-

"There is indeed, at present, an apparent calm upon the face of the earth; but it is only a deceitful calm, the earnest and precursor of the more dreadful storm. The peace which seems to reign, is merely superficial. Beneath the surface, the most hostile feelings are at work; the most hostile preparations are at hand. Never

were there so many disposing causes to confusion. This is not the language of conjecture and exaggeration. Those persons who possess the most efficient means and opportunities of ascertaining the real political state of Europe know, that the view here given of it is correct. The Parliamentary declarations of senators, and even of statesmen, are continually confirming this representation. Nay, every attentive observer must be aware, that the three great principles of Infidelity, Despotism. and Popery, those three unclean spirits which, about this time, like frogs coming out of the mouth of the dragon, the beast, and the false prophet, are to go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, are now busily at work throughout the papal kingdoms, and preparing the materials for some prodigious explosion." pp. 91, 92.

These are certainly strong unconpromising assertions, and they shew at least the unhesitating confidence of our author in his own views of prophecy; but, except in a single point, we cannot see that his delineation would not have been more strictly and strikingly applicable to the first years of the French Revolution than to the present day. single point to which we allude is the difference between the depressed state of the Roman-Catholic Church at the former period, and its recent restoration to power and influence. At the close of something like a profound and lengthened repose, the Roman-Catholic system appears now to be rising, "as a giant refreshed with wine." One cause of this renovation of its energies may be found in the correspondent spirit of exertion, which of late years has developed itself in the rival communion of the Protestant Church. As long as the two grand opposing divisions of Christianity, though in different degrees, slumbered and slept, the pontiff and his cardinals, with their prelates in partibus infidelium, were content to perform the ancient routine of rite and ceremony, unobserved and unmolested. For, as their yet surviving sagacity taught them, Protestantism was troublesome only when it ceased to be formal. The Reformed congregations

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of the continent, with some exceptions, had become either too unimportant, or too quiescent, to attract more than, now and then, an idle and transient expression of dislike. The religion of England was locally too distant to be seen; and it was also confined within our own island. But the recent invasion of the continent by British zeal, and especially the rapid and widely diffused effects of the Bible Society, summoned to arms, as with the shrillest clarions of alarm, the entire soldiery of the kingdon of Antichrist; and we once more repeat, in this place, our conviction, that the present war, raging from the head-quarters of Mohammedanism itself, to the western division of the British empire, and to aid which too many professed Protestants have joined the unholy alliance, is, practically, a gathering together of the nations against the Bi-This indeed is one distinct, avowed, determinate object. not an expedition fitted out at Constantinople, or Rome, or at some subordinate arsenal and port of the Antichristian empire, against any specific fortress of the Reformation; but the point of attack is THE BOOK, which, according to its various enemies, contains the elements of universal mischief. As once, at Ramoth-Gilead, the king of Syria commanded the captains of the chariots, saying, "Fight ye not with small or great, save only with the king of Israel," so, in the present thickening conflict, the instruction delivered to the commanders and subalterns of the forces in array against us, when divested of the formalities of office, are,-"Oppose not specifically the consistories of the Lutheran Church, the hierarchy of England, the General Assembly of Scotland, or even the conventicles of Independancy, Methodism, Unitarianism, or Antinomianism; but fight only with the volume containing the professed foundation of these multiform heresies; lest this charter of evil should be yet farther disseminated, and ultimately shake the authority of the conclave

and the divan, refute the infallibilities of the koran and the missal, and involve in one common ruin the holy places of St. Peter and St. Sophia."

Without, however, meaning to identify the interests of the Roman and Mohammedan communions, and of the other parties hostile to the Bible, we speak the sentiments of every true Protestant, in asserting, that the court of the Vatican feels the utter impossibility of suffering its divinity, and modes of worship, to establish their claims by a reference to the holy Scriptures; and therefore, between an unreserved study of the Bible and the Catholic population, a great gulph must be fixed. It is a matter admitting no compromise; the separation must be complete and absolute. Let no one stigmatize our periods as positive, or as intemperate, till he has read, among other documents, the circular letter of Pope Leo XII. to the patriarchs, primates, archbishops, and bishops of the Roman-Catholic Church; the bull of jubilee for the year 1825; and the annual pastoral charge of the Irish Roman-Catholic prelates. Extracts from the last appear in our number for January, p. 62. A translation of the two former, with notes, was recently published by Messrs. Butterworth. Parts of these documents are inserted in Mr. Cooper's volume, as justifying the solemnity of his appeals to the original principles of Protestant readers. For the conclusion to which he comes is, that the spirit of Popery survives at this moment, as it existed in the pontificate of Leo X.; and that its superiors have never recanted any single dogma established by the decrees of the Council of Trent. We admit that whoever has seen with his own eyes, and heard with his own ears, the visible and audible mysteries of the Latin Church, as they are now practised in St. Peter's and the favourite basilicas of the "eternal city," or in Naples, Madrid, Vienna, and the principal cities under papal influence, must be convinced that, even

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were its creed, or doctrinal system, pure as the aspirations of a seraph, still the actual ritual of their worship must, to a Scriptural Protestant, appear to be a continual insult to the common sense of mankind. Were indeed this all, one plea might perhaps be urged in its favour, that the delusion and corruption of the heart are not necessarily combined with the errors of the understanding. But Popery levels its devices at the heart, and, through the affections, degrades and enslaves the judgment. The Roman-Catholic religion is indeed sometimes called a corruption of Christianity; at others, Paganism in a Christian guise; but whatever its designation may be, it is, in naked reality, the religion or irreligion of the world fighting against the genuine Gospel of Jesus Christ. is so constructed as to be found an opiate for the guilty conscience: the refuge of man, obscurely conscious of his own sinfulness, and of his consequent exposure to punishment,yet unwilling to submit to "the righteousness of God," and to become in heart and life "a new creature in Christ Jesus." This adaptation of religion to relieve men from their natural fears; this release of the soul-with what ease and rapidity! -of its burden, by the apparatus of the confessional, mass, and other similar externals of the system, is the true secret of its ascendency over the mind. It is the human road to heaven; and what man makes for his own tract of salvation is sure to run in an opposite direction to the narrow way which alone leads to eternal life.—We are not writing a regular essay against Popery; but the subject of the work before us necessarily points to what is now in full action on the seven hills. Mr. Cooper refers us to the undersigned and concurrent testimony of the numberless tourists\* who, within these few years, have described the abject idolatry and incredible igno-

rance of the population, noble and plebian, of the papal kingdoms; and particularly the elaborate mystification which awe and delude our young compatriots; thinking, as some of them do, that the animal emotions created by the contemplation of the transfiguration, and of the heather statuary converted into the images of saints and martyrs; created also by listening to the overwhelming pathos of the misereres of the Sistine chapel, are devotion! These were indeed the arguments which wrought conviction in the mind of Kotzebue, and in the end effected his conversion to the Roman-Catholic religion. Many others will probably undergo a similar process. "Gods such as guilt makes welcome" are too often, we fear, the real divinities of Catholic mythology. They are not God the Father, reconciled, in Jesus Christ, to such as are partakers of the Holy Ghost; for though these names and ideas remain in their formularies, and sometimes in connexion with strains of fervid and sublime devotion, yet in practice too frequently all is lost, or is hidden under the superincumbent pollutions. Many of these abominations are the worse for the exterior of taste, beauty, and majesty with which they are invested; and, to reverse a well-known position, in this view vice itself augments its evil by losing its grossness. The victim perishes by a draught of secret poisom administered from a crystal vase. But it is time to introduce to the reader Mr. Cooper's inquiries on this subject.

"What have been the marks and fruits of national reformation and improvement, which, since the restoration of peace, have characterized the kingdoms of the beast? What proofs have they manifested of an amended and ameliorated state on the great subjects of religion and morals? Have the kings and potentates of the papal earth, so wonderfully and almost miraculously reinstated in their ancient thrones, testified their gratitude to God, by endeavouring to promote among their subjects a purer worship, and a holier knowledge of Him, their gracious Benefactor? Penetraed by a sense of his goodness and power, so strikingly displayed towards themselves, have they suppressed with abhorrence the

<sup>&</sup>quot;Mr. Cooper (p. 253) particularly recommends a popular, and, we believe, accurate work, called "Rome in the Nineteenth Century;" published at Edingburgh (1820) in 3 vols. 12mo.

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mummeries and abominations of Popery, and renounced the idolatrous worship of the Virgin? Have they anxiously sought to enlighten the minds of their people, and to deliver them from the bondage of error and infidelity, by aiding every effort to disseminate among them the unadulterated word of God? Have they discountenanced the violation of the Sabbath; and endeavoured, by legislative enactments, and by the influence of their own example, to introduce a more scriptural observance of that sacred day, in the place of the heatherish and licentious profanation of it, which previously had so generally disgraced the papal kingdoms? Has any large portion of the community throughout any of these kingdoms expressed any desire for alterations and improvements of these descriptions? In the dissatisfaction and opposition which the people have so generally manifested in regard to those who have authority over them, is it the reluctance or supineness of their rulers, as to purifying the national religion, or correcting the public morals, which has formed any part of their complaints? Have they in these things set an example to their rulers, and by any outward improvement in their own conduct, have they given evidence of an amended principle within? Has a more elevated tone and line of moral policy marked the nations in question! Have they displayed a more sacred attention to the rights and feelings of other nations? Have they been distinguished by a stricter regard to justice, humanity, and fidelity, in all their political transactions ! Alas! we are surely constrained to reply in the negative to all these questions .-Public events and private information unite in compelling us to conclude, that one great use which the papal potentates have made of their recovered sceptres, has been to restore and re-establish the corruptions of Popery; to bind in still stronger fetters of ignorance and superstition the minds of their subjects; and to extinguish those sparks of liberty and right feeling which had been excited among them, which had inspired some hope of an amended state of things, and which, if cherished and encouraged, might have been kindled into a flame of moral and religious improvement; that the population of the papal kingdoms, however in some instances they may have endeavoured to oppose the revival of political grievances, have, in general, acquiesced, without any expressed disapprobation, in every attempt to resist the progress of moral and religious amelioration; and that consequently, from the influence of these combining causes, the actual state of the papal countries in general, so far as the interests of religion and morals are concerned, is at this moment in a retrograde condition; and exhibits a far more gloomy aud awful aspect than it did even at the termination of the revolutionary war.-

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Witness, in support of these conclusions, the principles of despotism so openly avowed, so unblushingly recorded, and so practically developed in the unjustifiable invasions of Naples and Spain. Witness the systematic opposition in most of the papal countries, and especially in the dominions of Austria, to the free circulation of the word of God. Witness the revival by papal authority, of the order of Jesuits, the most experienced and indefatigable emissaries of the Church of Rome; their restoration to all their former privileges; and the renewed and recognised acceptance of their services by the Holy See. Witness the Papal Bulls, repeatedly issued against the principle and the objects of Bible Societies, and conveying their animadversions in language little differing from that of profaneness and blas-Witness the revived sufferings phemy. and difficulties of the Vaudois churches, struggling anew in the valleys of Piedmont, with Roman-Catholic oppression and ty ranny. Witness in every town of Italy the idolatries and abominations of Popery universally practised, and exclusively supported, to the extinction of pure religion and worship. Witness the intolerance and bigotry of Spain and Portugal, who, in their new-modelled conceptions and codes of liberty, and of the rights of man, could find no place for religious freedom, nor could grant to any others than to Papists, the right of serving God according to their conscience. Witness in France the restless and unceasing endeavours of the court to revive the spirit of Popery, and to reestablish the follies and pageantries of the Roman-Catholic church. Witness in that country (as in every other country of the beast) the allowed habitual desecration of the Lord's day, and the profane application of it to purposes for less congenial with its instituted design than even worldly labour and secular occupation. Witness in that country the continuance of the licensed abominations of the Palais Royal and the moral degradation of the capital. Witness in that country the monstrous iniquity of the slave-trade revived and pursued with renovated vigour, under circumstances of very aggravated guilt, in the face of a direct recognition of its enormity, in a defiance of national engagements, in a violation of national honour. Other testimonies of a similar kind might be adduced, and observation will abundantly supply them. But these are sufficient for the purpose of supporting the conclusions before us. Let us only bear in mind the additional weight which these testimonies derive from the consideration of the time in which these things are doing, and of the situation of the parties who are doing them. It is in the nineteenth century of the Christian era: it is when the full blaze of pure Christianity is illuminating the mists of papal darkness, and even in some places, notwithstanding every precaution to the contrary, is pene-

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trating the dense and obscure mass, and pouring its light and heat into the very centre of it: it is at such a time that these things are perpetrating by those very nations and governments which have recently experienced, in the most signal manner, the severity and the goodness of the Lord; which having for a season been visited with some of the heaviest dispensations of his providence were suddenly, by his interposition, delivered from the calamity of war, and blessed with returning tranquillity and peace; but which, now, forgetful alike of their mercies and their judgments, are thus requiting the Lord, a foolish people and unwise. "" pp.209-220.

\*But are there not among ourselves, and in situations of high pretension, and ostensibly connected even with the government influence of the country, writers who insidiously aid the worst errors of Popery by their manner of treating the subjects connected with it? A leading periodical publication thus supports the Abbe Dubois, and the abettors of the papal system, in opposition to the Protestant missionaries in India: "The Roman-Catholic ritual," says the reviewer, "would appear to be, of all others, best calculated to make an impression, and to gain prose-lytes." "It has, as the Abbe well observes, a poorga, or sacrifice; it has processions, images, statues, tirtan (or holy water) fasts, tittys (or feasts) prayers for the dead, invocation of saints, &c. all which practices bear more or less resemblance to those in use among the Hindoos; yet it failed altogether. chance of success then have the rash, unconciliating, evangelical Missionaries. pouring forth (says the Abbe) in their blind zeal, anathemas and indiscriminate abuse, both of the nations, and to the nations?"-"Nor are their hasty versions of the Scriptures much calculated to raise the sacred writings in the opinions of the Hindoos. The language is low and vulgar, utterly destitute of the majestic simplicity of the original, and of our own excellent translation. A Vakeel attached to one of our corps, having in possession a copy of these versions was asked by the colonel what he thought of it: the answer was short,-'Very ill written; much I don't understand; some good stories, some bad; a great deal of nonsense." (Quarterly Review, July 1823, p. 411.) The infatuation of this Protestant critic, in thus virtually preferring the papal system, as the instrument of converting the Hindoos to Christianity is really extraordinary. Nor less fatuitous is the Abbe himself, in owning the similarity between the Catholic and Hindoo modifications of idolatry; in the profound simplicity of his wonder, that still no union could be effected between them; and in thus frankly implying that the two parties had no real obstacle to a junction in itself so mutually easy

To the great cloud of witnesses brought forward, in the preceding citations, to deliver their testimouy against the governments and subjects of the continental nations, Mr. Cooper opposes (pp. 225-230) by way of auspicious contrast, the existing state of moral and political feeling among ourselves. however, we only partially agree with Mr. Cooper; and while we admit that we have cause above all the nations of the earth for gratitude to the Giver of all our national blessings; we yet have considerable doubts respecting the general correctness of Mr. Cooper's inferences from the inquiry and comparison he has instituted. We will state our reasons somewhat at large.

We admit then that there is much truth in this powerful appeal. It appears to us, however, much as we dislike Popery, to be far too unqualified and exclusive in its application to that erroneous system. Some of Mr. Cooper's questions, indeed, go simply to this point;

and beneficial. His degradation of the Church of Rome is, in this singular instance, so humiliating, that the most bitter enemy of his communion could scarcely have sunk her lower. As to forming an estimate of the reviewer's share in the Abbe's vituperation of the Missionaries, the reader will need no assistance of ours. The attack on the Serampore translators we shall repel by the evidence of a witness, who delivered his testimony in the Quarterly Review for Feb. 1809. (p. 225.) "Nothing," says the Reviewer, "can be more unfair than the manner in which the scoffers and alarmists have represented the Missionaries. We, who have thus vindicated them are neither blind to what is erroneous in their doctrine, or ludicrous in their phraseology; but the anti-Missionaries cuil out from their journals and letters all that is ridiculous, sectarian, and trifling; call them fools, madmen, tinkers, Calvinists, and schismatics; and keep out of sight their love of man and their zeal for God; their self-devotion; their indefatigable industry, and their unequalled learning. In fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished, or even attempted, by all the princes and potentates of the world, and all the universities and establishments into the bargain."

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Have Papists ceased to be Papists? Now, it is evident, that while they continue to be professors of Popery, they will of course retain much of what we may justly designate as mummery, and they will still address their prayers absurdly enough to the Virgin Mary. But this is a charge which, be it remembered, no less affects the Greek than the Romish Church, and which no less affects five-sixths of the population of Ireland, (about a third of the whole population of the United Kingdom,) than it affects Italy, France, Spain, or Portugal. But with all her revived mummery, it may surely still be a fair question whether France be not now in a better state in respect to religion, morals, and government, than during the closing decade of the last century, or at any preceding period. And even in Italy, Spain, and Portugal, there has not, we apprehend, been any deterioration in these respects, but rather an improvement. Is it no improvement, for instance, that Protestantism should be tolerated in France; that Bible Societies should be allowed to exist there? That in Spain the Inquisition, instead of being a secret tribunal, should have been converted into an open court? That in Portugal, the Inquisition should have entirely ceased? That in the colonies of Portugal, and even in Lisbon itself, Catholic churches should have been appropriated to English Protestant worship? That in Leghorn, for instance, and even in Rome itself, such worship should be allowed by authority?

Again; while we fully admit that many of the continental governments are justly charged with not having laboured to enlighten the minds of their people, with not having aided in disseminating the word of God, and with not having framed laws to prevent the desecration of the Sabbath, yet, we would ask, is no part of this serious charge applicable to our own Protestant realm? And in so far as it is applicable, is not our guilt, consider-

ing our superior advantages, of a more aggravated character than theirs? Have our rulers in church and state, (speaking of them generally, for there are doubtless bright exceptions,) given their support and countenance to that part of our clergy who have been labouring most assiduously to enlighten the minds of the people? Or have they not rather in too many instances regarded and treated these devoted servants of their Lord with marked dislike and discouragement? Nay, do we not owe it to the freedom of our political institutions, rather than to the anxiety for the diffusion of religious light which is prevalent among them, that the men to whom we ailude are even tolerated? Then have we nothing to complain of on the score not merely of supineness in disseminating the word of God, but of active opposition to those who are zealously engaged in that work? And, with respect to the Sabbath, have not some good men laboured in vain for the last thirty years to obtain some legislative correction of the abuses and profanations of that sacred day, which abound among us? The very intimation of such a purpose has been met on more than one occasion only by scorn and derision; and Sunday newspapers continue to multiply, and the ordinary occupations of life to be pursued, on that day, in open defiance of the Society for the Suppression of Vice, and of the inefficacious enactments which it vainly endeavours to enforce; enactments which, however they may prove the piety of our forefathers, are now become ridiculously impotent.

In the popular discontents which, during the period that has elapsed since the return of peace, have prevailed both in Ireland and in the manufacturing districts of England and Scotland, there certainly have not been visible many traces of that high moral feeling, the want of which among continental malcontents Mr. Cooper regards as one of the symptoms which mark out the

kingdoms of the beast for judgment. They were, on the contrary, distinguished by violence and outrage, and by an extensively combined and determined spirit of resistance to the constituted authorities, maintained by unlawful oaths, and fostered by those infidel and seditious writings, which have been multiplying with a most alarming profusion

among us. No one can reprobate more unreservedly than we do the profligate and tyrannical conduct of the great continental powers, in relation to those countries which have attempted to shake off the galling yoke of the despotism that weighed them down to the ground. But let us not forget that Russia and Prussia were parties in this unjust and faithless confederation against freedom, as well as France and Austria. Nor let us forget, that many of the spoliations which have furnished a ready and recent precedent for their atrocious acts, were sanctioned by us. Genoa, despoiled of her independence, and annexed as a province to the most tyrannical and blindly papistical government in Europe; Protestant Saxony, the cradle of the Reformation, abridged of her territory, to gorge the cravings of Prussia and Austria; Norway forcibly transferred like a bale of goods from one power to another; the Belgic Provinces compelled to submit to a government, and to unite with a people, they detested as heretical, and contemned as an inferior race; were all transactions in which Great Britain was a party. were parties, that is to say, in these instances, to the recognition of those very principles of action, setting at nought the rights and feelings of other nations, which have been pleaded as a justification for the subsequent outrages in which we have happily refused to join. We rejoice in believing that these principles have been renounced, and that for ever, by the government of this country; but still it is unquestionable, that much of the evil we

have now to deplore, and which we have endeavoured in vain to prevent, may be traced to our guilty and inconsiderate acquiescence in their application, at a moment when it was unhappily conceived to be our interest, for the sake of the cession of a few wretched and pestilential slave colonies, to acquiesce. Demerara, Essequibo, Berbice, St. Lucia, Trinidad, the Cape of Good Hope, and the Mauritius, with their more than 200,000 slaves, still held by us in a miserable and deathful bondage, were the price we received for our dereliction of principle, in shutting our eyes to the spoliation and oppressions of Europe. Nay, does not Mr. Cooper well remember, that we, we ourselves, were among the prime agents in re-establishing the papal power itself, with all its corruptions, and in opening again that fruitful source of all the evils which he so feelingly deplores? And are not we, is not Great Britain, thus chargeable with a full measure of the guilt of "binding in still stronger fetters of ignorance and superstition the minds of men, and extinguishing those sparks of liberty and right feeling which had been excited among them?" It is most obviously then not to the papal powers alone that we are to attribute these lamentable Russia, Prussia, retrogradations. Sweden, Holland, and Great Britain are no less involved in this awful responsibility than are Austria, France, Spain, and Portugal. Our consent was indispensable, and it was not withheld: it was freely given.

We greatly question also whether Mr. Cooper is right in considering the aspect of affairs in Europe to be more awful and gloomy at the present moment, than at many former periods. The principles of despotism were at least as unblushingly acted upon by Peter and Catherine, in Russia, as they have since been by Alexander;—by Frederick the Great in Prussia, as by the existing ruler of that kingdom;—by former emperors of Austria, as by the present;—and by Louis the Four-

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tcenth, and Napoleon Bonaparte, as by any one of their successors. The invasions of Naples and of Spain, unjust and profligate as they were, do not exhibit a more atrocious consummation of cruelty, faithlessness, and oppression than the partition of Poland, by the combined forces of Austria, Russia, and Prussia, or the seizure of the Spanish crown by the Emperor of France.

France. As to the opposition made to the free circulation of the word of God, which Mr. Cooper seems to consider peculiar to the present times, we see nothing in it but the application of the unchanged principles of Popery to the new circumstances of the present day. Forty or fifty years ago no attempts were made by Protestants, to distribute Bibles in There could Catholic countries. therefore have been no opposition made to their circulation. Had the same means been employed then as now, they would doubtless have excited the same resistance as now, and probably one much more sanguinary. Indeed, had Bible Societies existed then to the same extent as now, the measures employed to counteract and crush them, we apprehend, would have been far less mild and measured than the worst expedients of the kind which we have recently witnessed. And, whatever may be said with truth of the bigotry and intolerance of Italy, Spain, and Portugal, we can have no doubt whatever that these evils have greatly diminished of late, as compared with their intensity at any preceding period. We lament, in common with Mr. Cooper, every residue of bigotry and intolerance which deforms the face of Christianity in this or in any other country; -but what we maintain is, that these evils have not increased, but that on the contrary they have decreased, during the last fifty years. And even the pomp and pageantry of Popery, as exhibited in the court and capital of France at the present moment, cannot be greater evils

than that unbridled profligacy, and the deadly poison of those infidel principles, which pervaded the courts of Louis the Fifteenth and Sixteenth, and which attained their height during the first years of the revolutionary phrenzy. Bigoted and intolerant as Portugal also may be, yet she has permitted of late what she would not have permitted at any former period. English Protestant churches, as we have already remarked, have been opened in her dominions; and even Portuguese churches have been appropriated by the government for the purposes of Protestant worship.

With respect to the Palais Royal, it is, we readily believe, a very wicked and licentious place; but many who have frequented it have assured us, and we might add our own testimony, that in as far as vice is obtruded on the eye, more of it may be seen in a short walk along some of the streets of London than in a day's sojourn in the Palais Royal. And as for the abominations of the latter being licensed, that is no new regulation: they have always been licensed—as they are also licenced in Protestant Amsterdam.

But we come now to what may

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appear a less questionable topicthe Slave Trade. We shall not be suspected of any intention of palliating the conduct of the French or of the Portuguese government in respect to this enormity. It has been marked by the grossest hypocrisy and by a disgraceful indifference to the most sacred engagements. And yet have we ourselves given no countenance to their crime? have we afforded them no plea in our own example? When pressed upon this point, their defence is to this effect: "You, Great Britain, professed to investigate the nature of this traffick. Having investigated it in 1792, you pronounced it, by a solemn resolution of Parliament, to

be impolitic, inhuman, and unjust; and yet in the face of this public

and solemn recognition, you retained

it for sixteen years longer; during which time about half a million of wretched Africans were torn from their native soil and transported to chains and death in the West Indies. You then indeed abolished the trade; but you retain in your hands its guilty fruits. You preach abstinence to us; but the victims of your own cruelty and injustice, those of them who survive their sufferings, still languish out their miserable lives in an oppressive and depopulating bondage, while their children and their children's children, instead of having any reparation of their wrongs, are born only to the wretched heritage of their parents,-compulsory labour, brutal debasement, bodily anguish and mental darkness. You have at length indeed resolved to bring this inhuman and profligate system to a close. But what has been the effect of this resolution? Has it not hitherto been barren of good? Two years have elapsed since it was adopted and what has been done to carry it into effect? Who are more highly favoured by your laws and your financial regulations than the holders of slaves? You protect their produce by duties; you encourage it by bounties; you aggravate by these means the sufferings of the slaves; while at the same time you depress by restrictions and exactions the produce of free-labour. You violate all your recognized principles of commercial policy, rather than deprive that system, which you hypocritically condemn in abstract resolutions, of the distinguishing privileges which alone uphold it."—In this appeal there may be some exaggeration; but is there no truth in it? do we not in point of fact allow our slaveholders to bully us out of our feeble purposes of humanity? Are we not even now at this moment shrinking from the prosecution of our own admitted obligations? What subject is so decidedly unpopular at the present moment in the House of Commons as the cause

of the Negroes? What party distinct from the government is so decidedly influential in that place as the West-Indian body, the holders of these Negroes as slaves? Does this indicate that loftiness of principle and correctness of feeling for which Mr. Cooper would give us credit? But the nation, the people at large, we shall be told, are on the side of humanity and justice. We trust they are; but still we long for the proof that their interest in this question is something more than a passing sentiment, an evanescent impression. A general election cannot be far distant; and we shall rejoice to see the eulogy of Mr. Cooper receive its confirmation in the determined stand which they shall then make against all who shall refuse to maintain the rights of outraged humanity, and to put a final period to this monstrous evil.

We have thus ventured to express our dissent from Mr. Cooper's general views, not because we do not entirely concur with him in reprobating and condemning the errors and the mischiefs of Popery and despotism; not because we do not admit the force of his representations with respect to the prevailing tendency of the conduct and policy of the continental powers, and the prevailing evils which characterize the state of Society among their subjects, but because we cannot assent to the hypothesis which he founds upon these facts. Taking into view all the circumstances of the case, and especially the superior light and freedom of Britain, as contrasted with the state of other nations, we cannot discover any such peculiar and appropriate grounds for her exemption from suffering as Mr. Cooper would flatter us with. And again, if we compare the present period of the world with the times which have preceded, we cannot perceive any such extraordinary deterioration in the moral and political principles and conduct of the continental powers, or even of such of them as are Roman Cae-

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tholic, as would seem to us to justify the speculations of our author with respect to their approaching fate. On the contrary, in the midst of much which is most deeply to be deplored, we think we see a visible and progressive improvement in the state of Europe. We perceive a recognition, tardy and reluctant indeed, but still influential, of better principles, both in religion and the science of government, than would have been formerly admitted ;-a greater deferrence on the part of crowned heads to public opinion,-and a wider diffusion among their subjects of light and knowledge; -while we witness on the western side of the Atlantic a happy and rapid enlargement of the boundaries of religious and intellectual as well as political freedom, and in the East, at the same time, the dawning of a brighter day.

But, supposing Mr. Cooper to be right in his conjecture that a period of great temporal calamity is approaching, and we do not venture to deny it, yet, as far as this anticipation is expected to influence human conduct, we feel some doubt of its efficacy. If the more awful and unquestionable terrors of the future and eternal world will not deter men from sin, and lead them to repentance and amendment of life, what effect is to be looked for from vague apprehensions of some impending worldly evil? The heaviest calamity which can befal an individual, unprepared to stand before God, is the summons to appear at his tribunal, in whatever form that summons may be conveyed: in comparison of this, all worldly losses and afflictions sink into absolute insignificance. although it be true that the actual presence of affliction is often made instrumental in turning the heart to God, yet the doubtful apprehension of it, in minds unaffected by the great and certain realities of death and judgment, we should fear would exert on most men but an extremely feeble influence.

A subject of some moment, alalready alluded to, is the secession of the members of the Holy Alliance from the principles laid down in their first declaration on the 25th of December 1815, at least as those principles were naturally to be gathered from the language of that declaration. It will be recollected with what warm enthusiasm this professed recognition of pure Christianity, as the basis of all future proceedings in government, was received by the majority of our countrymen. Others, however, discovered in this treaty the elements of concealed mischief, as they observed the union of a Roman-Catholic Emperor, an Emperor of the Greek church, and a Lutheran king; and their conviction was, that the foundation of such a system of incongruities must be unsound. A late respectable writer on prophecy, Mr. Bicheno\*, went so far as to denounce the alliance at once, as the germ of a conspiracy against the liberties of mankind; and if his work were unnoticed or despised by many, it offended, or, at least, surprized numbers of religious persons, who blamed the author's forebodings as premature, unprovoked, and an act of ingratitude towards the liberators of a lately enslaved world. Subsequent events have, however, justi-fied his suspicions. The conferences of Laybach and Verona decided the question against the allies; and the invasions of Naples and Spain were the practical comments. In refer-

\* The title of Mr. Bicheno's book is, "The fulfilment of Prophecy farther illustrated by the Signs of the Times; or an Attempt to ascertain the probable Issues of the recent Restoration of the old Dynasties; of the Revival of Popery; and of the present mental Ferment in Europe: as likewise, how far Great Britain is likely to share in the Calamities by which Divine Providence will accomplish the final Overthrow of the Kingdom of the Roman Monarchy." London, 1817. Mr. Bicheno is one of those writers on prophecy who think that the 1260 years terminated at the beginning of the French Revolution.

ence to these points Mr. Cooper writes:

"The connexion between the rulers and their subjects which had been violently rent asunder by the arms of Napoleon, was as suddenly renewed by his defeat and deposition; and thus a pledge might seem to have been given, of returning tranquillity and repose. But the result was otherwise. The rulers and their subjects were not now in a situation to coaleace on the same terms, and in the same manner, as they had done before their temporary disunion. The people, under their new masters had become too enlightened, not to see something of the iniquity and oppressions of their ancient governments; and, too strongly attached to the novel idea of liberty, which they had learned to admire, patiently to acquiesce in the re-establishment and continuance of former abuses: while the rulers had so little profitted by the salutary lessons which they had received, and were made so little wiser by the chastisements which they had undergone, as not to perceive that it was only by some concessions to the newly-acquired views of their subjects, that they could reasonably hope to resume their sceptres with benefit to them, or with comfort and security to themselves. Such concessions, however, ill accorded with the principles and prejudices of those who had no conception of any law but their own will, nor of any government but such as is arbitrary and despotic. Hence has arisen a continual system of mutual mistrust and dissatisfaction; of suspicion and jealousy; of aggression on the one side, and of resistance on the other; which, amidst the semblance of peace, has generated and maintained a spirit of secret hostility; and, in some instances, as in the cases of Naples and Spain, has actually produced a state of undisguised and open warfare. In the last of these two countries, it is notorious, that nothing but the overawing presence of the French troops has restrained it from bursting forthinto the most unbridled anarchy and confusion; while in nearly all the other kingdoms of the beast, the struggle for political power, when it is not actually suppressed by the immediate operation of military force, is venting itself in unceasing contentions, divisions, and intrigues. Such is the agitated and tumultuous state of the papal earth; and the injurious tendency of such an unsettled state, and its baneful effects on the power and prosperity of the countries where it prevails, must be too obvious to require a proof. Let us but cast our eyes over the countries in question, and we shall perceive that, instead of exhibiting those marks of renovated vigiour and political reviviscence, which so long an interval of peace might have been expected to

produce, they are, for the most part, in a less formidable, and, if possible, in a more enervated condition, than they were even at the termination of the war. So true it is, that neither in peace nor in war is it given to them any longer to practice and prosper.'" pp. 200—203.

This language, we conceive, can scarcely be applied with strict propriety either to Austria or to France, which are the two greatest of the papal powers. With respect to Spain and Portugal, they are suffering from causes which are producing propitious results in other parts of the The detachment of their world. colonies cannot but issue in good; and, even from the spirit of restlessness and dissatisfaction which agitate them internally, we are disposed to hope for the most beneficial effects. If the people were dead and torpid under the pressure of the despotism to which they are subject, their case

would be hopeless indeed. We now pass on to t

We now pass on to the portion of the volume which contains its author's monitory cautions to his countrymen, founded on the parenthetical admonition, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." To impress on his readers the lessons deducible from this passage, was avowedly the writer's ultimate design. If this hypothesis be tenable, (a point which we shall not profess absolutely to decide,) the inhabitants of this protestant empire, are standing within sight of the spot where the coming storms will arise, to vex and desolate the papal earth. At this "crisis" according to Mr. Cooper, we are nearly arrived. Whatever may be the feelings of the thousands of our inconsiderate countrymen, who are only nominal members of the Christian church, an appeal is here made to such among us as look towards future years with a consciousness of their own responsibility. The most tranquil periods are certainly seasons of selfvigilance and circumspection to all the followers of Jesus Christ; but

when, in the higher sense of prophecy, "coming events cast their shadows before," their estimate of the spiritual character will rise with the increased solemnities of the approaching season; and they will feel themselves called upon to be ready to stand in the evil day, and having done all to stand. Thus far we cordially unite with Mr. Cooper. We wish to find him a correct interpreter of prophecy when he so far tranquillizes our national apprehensions as Britons, as to anticipate for our country a refuge from the storm, in the day when God arises to shake terribly the earth. Or, if there be not an absolute refuge, he yet argues that we shall be swept only by the skirts of the tempest, and be thus, comparatively, safe and prosperous. Not that this supposed exemption from wrath is represented by him, as in any degree merited by this our insular division of a guilty world; but he casts a retrospective glance at what God has done for us; and thence the prospect appears to him to brighten with hope and confidence. He also regards, and perhaps justly, this island as the secondary fountain, itself supplied by the streams proceeding out of the throne of God and of the Lamb, whence the whole world is copiously deriving divine and eternal truth. And it does not appear to him to be a part of God's providential dispensations to mankind, that the instruments of good to others will themselves be destroyed, so long as the current of blessing is unimpeded, and fertilizes where it flows. At the same time, the hour of punish ment to Antichrist, and his adher ents, he conceives, may be, an hour of peculiar trial to the really faithful among ourselves. They may be ta-ken by surprise, though not by a snare; and the degree of surprise may be such as may, at the moment, cause something like sensations of confusion, and of being not entirely prepared for the pressure and alarm of the crisis. Now the object of our excellent author is to CHRIST. OBSERV. No. 280.

prevent Christians from being taken thus unawares. If his calculations be correct, he urges upon them the paramount necessity of looking well to their own state and character. If his scheme be visionary, still they will never forget any efforts made, on their parts, to be found in an attitude of watchfulness. In either case, they will be gainers. We confess ourselves that, independently of any scheme of prophetic interpretation, the existing condition of Christendom, both ecclesiastical and civil, including the state of things in the sister kingdom, is itself a crisis; and a crisis indicating, to all serious minds, the necessity of diligent prayer, exertion, and vigilance. The increase of national prosperity appears to be rising to a flood-tide; but the contemplation of this will naturally impart, to the retired and thoughtful Christian, emotions not unmixed with apprehension. Such a man is not satisfied with the most solid worldly prosperity of the nation, unless its possessors have also a reversionary interest in the kingdom of everlasting glory. There is indeed this difference between his feelings and those of the shrewd and calculating worldling; that while the latter secretly laughs at the follies of human speculation, and selfishly congratulates himself on his own prudent security, the genuine Christian regards mankind with the most tender compassion, and breathes out the aspiration, "Oh! that they were wise, that they would consider their latter end; and that they would turn from idols to serve the living God!" In these sentiments, we are persuaded that Mr. Cooper will entirely concur. They are indeed only the echo of his own; and are offered to our readers, as wishing, without pronouncing upon his specific anticipations grounded on prophecy, to be his ce-operators in his great and patriotic object. We hope that he, in the pastoral retirement of a village, and ourselves, surrounded by the restless swarms of this gigantic metropolis, have one and the same end

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in view, the diffusion of the pure and perfect Gospel of Jesus Christ; more immediately among our countrymen at home, and from them extending to the unknown millions of mankind, whose unchangeable condition must speedily be decided. As far as we write under the influence of this hope, we shall find every day and every hour, a crisis. Ab hoc momento pendet eternitas! With a maxim so applicable to our condition, mortal and immortal, we bid farewell to the subject of these remarks; and if, in any degree, they aid the monitory counsels of Mr. Cooper, we shall be grateful to him for the opportunity of thus addressing those readers who honour our pages with their perusal.

1. Payne's Translation of Thomas à Kempis on the Imitation of Christ; with an Introductory Essay by the Rev. T. Chalmers, D. D. 38. 6d.

2. The Works of the Rev. J. Gambold; with an Introductory Essay by T. Erskine, Esq. 3s. 6d.

3. The Redeemer's Tears over lost Souls, by the Rev. J. Howe; Essay by the Rev. R. Gordon, D.D. 38.

4. The Life, Walk, and Triumph of Faith, by the Rev. W. Romaine; Essay by Dr. Chalmers. 2 vols. 7s.

5. Treatises on Justification and Regeneration by the Rev. J. Witherspoon, D. D.; Essay by W. Wilberforce, Esq. 3s. 6d.

6. An Alarm to unconverted Sinners, by the Rev. J. Alleine; Essay by the Rev. A. Thomson. 4s. 6d.

7. Private Thoughts on Religion, by the Rev. T. Adam; Essay by the Rev. D. Wilson. 3s. 6d.

 The Christian Remembrancer, by A. Serle; Essay by Dr. Chalmers. 3s. 6d.

THE above publications form part of an intended series of reprints of valuable and popular works in divi-

nity, with Introductory Essays by living writers whose names are calculated to give renewed sanction and circulation to the works which they recommend. Several other treatises have appeared in continuation of the plan; but the present are all we have hitherto seen, and are indeed as many as we could conveniently notice in a single article. Our publication not being a retrospective review, we shall not think it necessary to discuss the merits of the works themselves; which are all, or almost all of them, well known to the readers of religious treatises; but shall confine ourselves almost entirely to a few extracts from the Introductory Essays, which form the distinguishing feature and intended attraction of the series. The respective authors having long since gone to their reward, the only parties among whom we are called upon to distribute critical justice are the publishers, the prefacers, and the readers. With regard to the first, it is not, we presume, uncharitable to suppose that the project originated in the ordinary motives that give rise to other commercial transactions. The publishers might justly calculate upon the large existing demand for some of these works, and the probable demand for others, which only needed to be better known to be extensively sought after; and might fairly hold out the bonus of an introductory essay from an influential pen, to allure the public to their own edition. We should not, however, do justice to these bibliopolists if we did not add, that they have not sacrificed their Christianity to commerce; but, on the contrary, have chosen in these volumes such a line of publication as does them credit, especially at a time when so many of their fraternity are employing their wits and their capital in very different speculations. With regard to the prefacers, their object is to recommend to the increased attention of society works which they consider of great importance for the

spiritual and eternal welfare of mankind; and at the same time to prefix such brief cautions or explanations as the works respectively recommended may seem to require. In some instances, this latter proviace must be a most requisite part of such an undertaking; for it is not every popular, or even, in the main, good and valuable, treatise that is equally meritorious throughout, or calculated for the specific edification of all classes of readers. The result then, as it affects the third party, the purchaser, is that, at a charge which the expected demand enables the publisher to render very moderate, he has a neat and correct copy of the work he wishes, with a preface which in many instances greatly enhances its value; the whole series forming a cheap and uniform edition of popular religious publications. In this age of embellishment, the publishers might perhaps find their account in adding to each work a portrait of the author, where procurable.

The preface to the first publication, Thomas à Kempis, is from the pen of Dr. Chalmers; and it bespeaks the enlarged and liberal mind of the prefacer, and his abstinence from the vice of doctrinal favouritism, that he should have selected for his eulogies the De Imitatione of à Kempis and the Life, Walk, and Triumph of Faith of Mr. Romaine. These two writers may be considered in some important respects as almost antipodes to each other; and yet a mind like that of Dr. Chalmers well knows how, in the main, to reconcile them. Of a Kempis he says:

"We have sometimes heard the strenuous argumentation of the author of the following treatise in behalf of holiness, excepted against, on the ground that it did not recognize sufficiently the doctrine of justification by faith. There is, in many instances, an over-sensitive alarm on this topic, which makes the writer fearful of recommending virtue, and the private disciple as fearful of embarking on the career of it—a sort of jealousy lest the honours and importance of Christ's rightcousness should be invaded, by any importance being given to the personal righteousness of the believer; as if the one could not be maintained as the alone valid plea on which the sinner could lay claim to an inheritance in heaven, and at the same time the other be urged as his indispensible preparation for its exercises and its joys.

"It is the partiality with which the mind fastens upon one article of truth, and will scarcely admit the others to so much as a bearing-it is the intentness of its almost exclusive regards on some separate portion of the Divine testimony, and its shrinking avoidance of all the distinct and additional portions-it is, in particular, its fondness for the orthodoxy of what relates to a sinner's acceptance, carried to such a degree of favouritism, as to withdraw its attention altogether from what relates to a sinner's sanctification, -it is this which, on the pretence of magnifying a most essential doctrine, has, in fact, diffused a mist over the whole field of revelation; and which, like a mist in nature, not only shrouds the general landscape from all observation, but also bedims, while it adds to the apparent size of the few objects that continue visible."

pp. v. vi.
"We like not that writer to be violently alleged against, who expounds, and expounds truly, the amount of Christian heliness, because he says not enough, it is thought, of the warrants and securities that are provided in the Gospel for Christian hope. We think, that to shed a luminousness over one portion of the Divine testimony, is to reflect at least, if not immediately to shed, a light on all the other portions of it. The doctrine of our acceptance, by faith in the merits and propitiation of Christ, is worthy of many a treatise, and many are the precious treatises upon it which have been offered to the world. But the doctrine of regeneration, by the Spirit of Christ, equally demands the homage of a separate lucubration; which may proceed on the truth of the former, and, by the incidental recognition of it, when it comes naturally in the way of the author's attention, marks the soundness and the settlement of his mind thereupon, more decisively than by the dogmatic, and ostentatious, and often misplaced asseverations of an ultra orthodoxy." p. xvii.

A Kempis does not rgue or dwell upon (some readers would add, that he does not even clearly recognize) the doctrine of justification freely by faith; but in the exhibition of the Christian graces and practical virtues which flow from a true and lively faith his treatise is incomparable; and it has the superadded merit, that while it enforces the imitation of Christ, even with much self-denial, it

shews the blessedness which results from such a course of conduct.

"Such a work," remarks Dr. Chalmers, " may be of service in these days of soft and silken professorship,-to arouse those who are at ease in Zion; to remind them of the terms of the Christian discipleship, as involving a life of conflict, and watchfulness, and much labour; to make them jealous of themselves, and jealous of that evil nature, the power of which must be resisted, but from the besetting presence of which we shall not be conclusively delivered, until death shall rid us of a frame-work,\* the moral virus of which may be kept in check while we live, but cannot be eradicated by any process short of dissolution." p. xvii.

Lest any over scrupulous reader, after perusing these remarks, should be afraid that the reverend prefacer may be in danger of becoming too much legalized by his contact with a Kempis, we shall ease his mind by turning at once to the fourth treatise on our list, where he will find him advocating with equal zeal the writings of a divine of a very different school. Mr. Romaine has been frequently accused of constant iterations and reiterations of the same topics: this Dr. Chalmers defends, from the example of the Apostle Paul, as " safe," and undertakes to shew that it ought not to be wearisome or "grievous."

"The doctrine," says he, "of Jesus Christ and him crucified, which forms the principal and pervading theme in the following treatises, possesses a prominent claim to a place in our habitual recollections. And for this purpose, ought it to be the topic of frequent reiteration by every Christian author; and it may well form the staple of many a Christian treatise, and be the leading and oft-repeated argument of many a religious conversation. It is this which ushers into the mind of a sinner the sense of God as his Friend and his reconciled Father. That mind which is so apt to be overborne by this world's engrossments; or to lapse into the dread and distrust of a conscious offender; or to go back again to nature's lethargy, and nature's alienation; or to lose itself in quest of a righteousness of its own, by

which it might challenge the reward of a blissful eternity, stands in need of a daily visitor who, by his presence, might dissipate the gloom, or clear away the perplexity in which these strong and practical tendencies of the human constitution are so ready to involve it. There is with man an obstinate forgetfulness of God; so that the Being who made him is habitually away from his thoughts. That he may again be brought nigh, there must be an open door of entry, by which the mind of man can welcome the idea of God, and willingly entertain it-by which the imagination of Deity might become supportable, and even pleasing to the soul; so that, when present to our remembrance, there should be the felt presence of one who loves and is at peace with us. Now it is only by the doctrine of the Cross that man can thus delight himself in God, and, at the same time, be free from delusion. This is the way of access for man entering into friendship with God, and for the thought of God, as a friend, entering into the heart of man. And thus it is, that the sound of his Saviour's love carries with it such a fresh and unfailing charm to a believer's ear. It is the precursor to an act of mental fellowship with God, and is bailed as the sound of the approaching footsteps of him whom you know to be your friend." pp. xi. xii.

"We know of no treatises where this evangelical infusion so pervades the whole substance of them as those of Romaine. Though there is no train of consecutive argument-though there is no great power or variety of illustration—though we cannot allege in their behalf much richness of imagery, or even much depth of Christian experience. And, besides, though we were to take up any of his paragraphs at random, we should find that, with some little variation in the workmanship of each, there was mainly one ground or substratum for them allyet the precious and consoling truths. which he ever and anon presents, must endear them to those who are anxious to maintain in their minds a rejoicing sense of God as their reconciled Father. He never ceases to make mention of Christ and of his righteousness—and it is by the constant droppings of this elixir that the whole charm and interest of his writings are upheld. With a man whose ambition and delight it was to master the difficulties of an argument, or with a man whose chief enjoyment it was to range at will over the domains of poetry, we can conceive nothing more tasteless or tame than these treatises that are now offered to the public.'

But "to a regenerated spirit, that never can be a weariness in time which is to form the song of eternity." pp. xix. xx. xxi.

Dr. Chalmers proceeds to shew, that "the theme on which Mr.

<sup>\*</sup> We have so often commented on the peculiarities of Dr. Chalmers's stile, that we consider ourselves privileged to pass them by on the present occasion; otherwise we should be inclined to ask what is meant by such expressions as "keeping in check the moral virus of a framework."

Romaine so much loves to expatiate is a purifying as well as a pleasing theme." He continues,—

"We are aware of the alleged danger which some entertain of the tendency of such a full and free exhibition of the grace of the Gospel, to produce Antinomianism. But the way to avert this, is not by casting any part of Gospel truth into the shade. It is to spread open the whole of it, and give to every one part the relief and the prominency that it has in Scripture. We are not to mitigate the doctrines of a justifying faith, and an all-perfect righteousness, because of the abuse that has been made of them by hypocrites-but leaving to these doctrines all their prominency, we are to place by their side the no less important and undeniable truths, that heaven is the abode of holy creatures, and that ere we are qualified for admittance there, we must become holy and heavenly ourselves. Nor is there a likelier way of speeding this practical transformation upon our souls, than by keeping up there, through the blood of Christ, a peace in the conscience, which is never truly done, without a love in the heart being kept up along with it." pp. xxi. xxii.

Every reflecting Christian will admit the truth of these statements, as well as the correlative, not contrary, statements in the preface to à Kempis. They prove that writers of very different complexions may yet be respectively useful to the world as advocating important parts of the great code of Divine Revelation; but in our idea, and we are sure also in that of Dr. Chalmers, as shewn both by his own example and the very two prefaces now under consideration, it is not desirable, nor is it always "safe," that a Christian divine or laic should indulge a spirit of exclusion or favouritism. His efforts should be to "go through the good land, in the length thereof and in the breadth thereof:" partial views will afford but an incorrect notion of its extent and fertility. And in this view, while we fully admit all that Dr. Chalmers has said, and most justly, in praise of the writings of Mr. Romaine, we could wish that that divine, and others of various schools, had somewhat enlarged their range of topics, or at least have given greater prominence to some which they have partly slighted; so

as to afford a full and consistent view of the Gospel in all its bearings. Why should the latter part of the Epistle to the Ephesians or the Colossians be ever separated from the former, as if the union of the two involved a sort of inconsistency; as if the privileges of the Gospel would deter men from its duties, or its duties render them incapable of appreciating its privileges? Dr. Chalmers advocates à Kempis and Romaine respectively; but it is the praise of his own well balanced mind that he knows how to unite the characteristic views of both, and thus to avoid those opposite mistakes which it is the tendency of partial and confined systems of divinity to generate or foster.

The second publication on the list comprises the works of Gambold, with an Introductory Essay by Mr. Erskine, the justly celebrated author of an Essay on Faith and "Remarks on the internal Evidences of revealed Religion." The object of this essay is to apply the often alleged maxim, that man is the creature of circumstances, to the religious circumstances of his being. The disquisition is too closely woven to allow of our abridging its argument, but the following passages will shew its practical bearing.

"If the circumstances of this highest relation (our relation to God) be wrong. all is wrong. They may be wrong, and often are, without being felt to be so. There are many who have not set down their relation to God in the list of their relations; who have never regarded his favour or displeasure as circumstances of their condition; and who have never looked into eternity as their own vast untried dwelling-place, destined to be cither their heaven or their hell. And yet this is the chief relation, and these are the chief circumstances of their being. The very root of the moral existence of such persons is dead. Their circumstances are, in truth, most deplorable, and their insensibility to pain from them, arises from palsy, not from health. But in some, just so much animation remains, that these mighty circumstances are felt to be unfavourable, and then they blacken existence and convert it into anguish They poison every other relation, and paralize action in every other duty.

Escape is impracticable. The only remedy lies in having these circumstances altered. But who can command these circumstances? Can man command them?" pp. ix. x.

"God alone can command these circumstances: no one but God has authority to say that our offences and failures in that relation are forgiven-that a full satisfaction has been made on our behalf, to the broken laws of the universal governmentthat the gates of the family of God are thrown open to us, and that we are invited every moment to speak to him as to a Father, and lean upon him, as on an almighty, and faithful, and tender Friendand that the unending duration to which we are advancing, is safe and peaceful, full of bliss, and full of glory. The circumstances of that highest relation have been most particularly and fully made known to us in the Bible, that we might have happiness, even the joy of the Lord, which, if really attained by us, will supply strength for the cheerful and affectionate, and diligent performance of every duty, springing from every relation in life, and will be our comfort and biding place, in every sorrow." p. xi.

Mr. Erskine proceeds to argue, that the freedom of the mercy of God as made known to us in the Gospel, far from having a tendency to relax the Christian's discharge of moral obligations, has the direct contrary effect. Love, gratitude, and joy he shews to be far more influential on the character than mere delineations of duty.

" Do we wish to perform fully the duties belonging to our various relations? Then joy must be infused into the circumstances of those relations. But how is this to be done? Who can command the gifts of fortune or nature? Who can stay the approach of sickness or death? Aye, and what are we to do for the other world? Will the joy of these temporary relations, supposing that we obtain it, carry us forward in healthy and cheerful action through another state of being? Let us be wise in this inquiry, and beware of wasting our time and our strength in vain attempts. Joy infused into the circumstances of any passing relation, perishes when that relation perishes. But there is a permanent relation, and it also is the root from which all other relations grow. O how desirable to have joy infused here, that it might, like living sap, circulate through the whole tree of human relations, and bring forth much fruit on every branch! praised be our God who hath shed forth joy abundantly on the circumstances of this relation, even joy unutterable and full of glory." pp. zv. zvi.

The argument is applied as follows to the writings of Gambold.

"We know no author who has illustrated the origin and tendency of the joy of the Lord so simply, so beautifully, or so strikingly. His mind was evidently of a very fine order. In his youth, he had mixed philosophical mysticism and theology together. He had formed an elevated, and pure, and holy idea of perfect goodnesshe felt his obligation to attain to it—he attempted it long-and at lost sunk under the mortifying and heart-chilling conviction, that he was only adding sin to sin, without advancing a single step towards his high object. Whilst be was in this melancholy condition, it pleased God that he should meet with one of the Moravian brethren, who declared to him the simple Gospel, 'that Christ is made of God unto us wisdom, and justification, and sanctification, and redemption,'-that the only atonement that ever could be made for sin, was already made and accepted,that we neither could take away our guilt by any scheme of our own, nor was it necessary, for Christ's blood had done it,and that now we are called on and invited, as blood-bought and well-beloved children, to follow him who had so loved us, to keep near to him as the fountain of our life and happiness, and to testify our gratitude to him by obeying his command-Pardon is proclaimed through the blood of Christ, and sanctification is the fruit of faith in that pardon. Mr. Gambold gave up his laborious and unsuccessful efforts, and he walked by faith. in humble and peaceful holiness, rejoicing in him who is the strength of his people. The simple, child-like joy for sin blotted out, did for his soul what all his efforts, and sincere efforts they were, could never accomplish. This joy is his great theme. But we cannot rejoice by endeavouring to rejoice, any more than we can love by endeavouring to love. It is by keeping the glorious and blessed circumstances of our relation to God before our mind, that we shall feel, and continue to feel, a natural and unforced joy, which will produce a natural and unforced waik in the way of God's commandments." pp. xix. xx.

Mr. Erskine goes on to prove that the doctrine for which he contends does not lead to licentiousness, by shewing that Christian joy is not merely a joy for deliverance from misery, but that it is a joy for a deliverance effected through the atonement of Christ; that it has respect to the attributes and perfection of God and to the object of the Gospel, which is to conform us to the will of God; and that it

is the companion of love, gratitude, and sacred endearments, which purify while they elevate the soul. Every true Christian will cordially enter into the spirit of this glowing argument; though unhappily truth obliges us to add, that there are those who, if works are a test of faith, are not true Christians, who will yet contend for this doctrine in a manner which Mr. Erskine would be among the first to condemn, so as absolutely to nauseate every other topic, to admit of nothing in the shape of exhortation and remonstrance, and to turn from every expostulatory suggestion with some semi-Antinomian remark, as if joy and "comfort" were all that a Christian needed for "doctrine, reproof, correction, and instruction in righteousness."

As we do not profess (our limits forbid it) to discuss the merits of the various works in this series, we purposely abstain from inquiring whether the respected prefacer has not spoken somewhat too strongly on the subject of Gambold's talents, at least his poetical talents. The popular hymn beginning with

"O tell me no more Of this world's vain store,"

which is one of two hymns introduced into the present volume, we have long reckoned among the veriest pieces of well-meant doggerel in the language. Mr. Erskine certainly does not praise it; and those pieces which he does praise are undoubtedly of a higher order. But these points are not to our present purpose; nor, we may add, are the peculiar sentiments of the writers whose works are comprised in the series; otherwise we should ask why Mr. Gambold might not have arrived at scriptural ideas of justification and sanctification, and lived in love to God and usefulness to mankind without giving up his post in the Anglican church, and joining the Moravian brethren?

An interesting and appropriate Essay, from the pen of the Rev. Dr. Gordon of Edinburgh, ushers in the powerful and affecting treatise of Howe on "the Redeemer's Tears wept over lost Souls," with two discourses of the same author on self-dedication and yielding ourselves to God. Dr. Gordon's object in these preliminary observations is,

"to remove if possible, from the plain and impressive language of Scripture, that indistinctness in which we we are so apt to envelop it, and which so frequently prevents it from making its way to the heart-to place distinctly before the sinner's eye the fact recorded in the Gospel history, that the Saviour wept over the ruin of those who lived and died in a state of unbelief-to shew that, in as far as the Divine compassion is concerned, it is still the same as that which dictated the pathetic lamentation over Jerusalemand to bring the persuasive influence of this simple fact to bear on the affections of ail; of those who have, as well as those who have not yet yielded to the constraining power of the love of Christ." pp. xx. xxi.

For the further illustration of this subject, and as exhibiting in a most impressive manner the persuasiveness of the arguments derived from the compassion of God towards sinners for subduing the most obdurate heart, Dr. Gordon confidently refers to the treatise which it is his object to recommend. He says;

"It would be difficult indeed to point out any work, in which so much important matter has been condensed into so small a compass. Within the limits of a few pages, the reader will find exhibited, in a very striking and impressive light, the true state of the controversy which sinners are maintaining with God-the nature of faith and genuine repentance-the responsibility of those who live under the Gespel dispensation, as enjoying a day of grace, which may, in various ways terminate, while they are still in a state of alienation from their Maker-the folly of the arguments by which the unregenerate will sometimes seek to justify their indolence and indifference, on the ground that no anxiety or efforts of theirs will avail any thing, till God is pleased to put forth upon them the efficacious influences of his Holy Spirit—the unreasonableness, as well as the mischievous tendency of those painful suspicions by which the awakened sinner sometimes permits himself to be perplexed, when he sets about determining whether his day of grace may not already be over-and a vindication of the rectitude of the Divine procedure in those cases, where, in consequence of the sinner's ebstinacy, the influences of the Holy Spirit are withheld, or finally withdrawn." pp. xxviii, xxix.

"And should any such begin to feel uneasiness, on the recollection of the ingratitude and neglect with which they have treated the mercy and forbearance of God, we would earnestly recommend to their serious perusal the discourses on 'Self-dedication,' and 'Yielding ourselves to God.' p. xxix.

Dr. Witherspoon's well-known and valuable treatises on justification and regeneration are introduced to the reader by an essay from the pen of the revered author of the " Practical View of Christianity:" an individual of whom it would be difficult to say whether his writings or his example, his public life or his private virtues, have most illustrated and adorned the doctrine of God our Saviour; an individual, one of the very few perhaps whose names will be handed down to posterity, of whom it may with perfect justice be said, that he retired from the ordeal of public life, after a long and intimate acquaintance with its most arduous scenes, not merely intact and uncorrupted, but brighter from the flame, with a character as it were purified and burnished by a collision so often fatal even to men of far more than average strictness of principle; and carrying into his retirement the affections of the good, the admiration of the gifted, the imperishable gratitude of the afflicted and oppressed, the sympathics of his friends, the involuntary homage of his enemies, if indeed such a man can have enemies-enemies not personal, but rendered such as the opponents of those projects of justice and mercy of which he was the eloquent, the disinterested, and the successful champion,-and the esteem of all. But we will not digress from the immediate object before us to express the respect we feel for those eminent talents and still more eminent virtues which have so long rendered this revered individual the idol of his country, and which, now on bis retirement from the senatorial duties which he has so long and faithfully discharged, will, we are sure, call forth the most gratifying sentiments of affection and regret from men of all opinions and parties in that dignified assembly where he is so well known and highly esteemed. Our present purpose is only to give a short specimen of the prefatory remarks before us. The following passage is of great practical importance.

"But it is not merely by his obtaining credit with the irreligious world, that the Christian is in danger. Perhaps he has even more to dread from becoming popular among those who profess a more than ordinary respect for religion. We all, for the most part, naturally associate with those who agree with us substantially in opinion. With them we form our intimacies and our friendships: their applause is the fame we covet. In truth, to all men, the world may be said to consist of those with whom they are chiefly conversant, and whose good opinion they hold in habitual regard. The world of the professing Christian, therefore, consists mainly of those whose opinions and conduct are formed on a principal of respect for the doctrines and precepts of Christianity; and he cannot but be habitually conscious that he would lose his credit with them, if he were openly, or to any great degree, to violate the proprieties of his assumed Christian character. But this habitual reference to the opinions and feelings of others, though it may sometimes supply a counteracting influence against open vice, and an additional security against the suddenness or force of temptation, especially of temptations to actual sin, is yet but too apt insensibly to become the main spring, the actuating principle of our conduct. But, alas! we may be popular among our fellow-Christians from the exterior of our Christian character, while the inner man may all the time be growing weaker and weaker. The true Christian, therefore, conscious of the corruption and deceitfulness of his own heart, will be constantly on his guard against the delusion to which he knows himself to be prone. He will be afraid of having the respect and attachment of his fellow-Christians chiefly at heart, while he professes to be supremely actuated by love and gratitude to his God and Saviour. He will therefore be endeavouring to fix, and habitually to maintain, in his mind, a strong impression of the nature and effects of true spiritual religion; and having ascertained, beyond dispute, his own title to that blessed character, he will strive to keep the evidences of this title to the name of Christian, continually present to his view, remembering the Apostle's declaration, that ' as many as are led by the

Spirit of God, they are the sons of God."
pp. vii. viii. ix.

Mr. Wilberforce speaks in very high terms of Witherspoon's treatises on Regeneration and Justification, as useful not only to the more advanced Christian but also to all who are in earnest on the subject of religion. He concludes his remarks with impressing on the reader the way in which alone the study of the most valuable exhortations, or even of the holy Scriptures themselves, can be really useful.

"But it is only by accompanying our study of the Scripteres with constant, hamble, and fervent prayer, that we can hope to draw down those blessed influences which alone can enable us to feel the truths of Christianity in all their vital power, and can maintain the life of religion in the soul. Such, alas! are the depraving tendencies of the moral atmosphere of this world, that Christianity itself, though beaven-descended, experi-ences the deteriorating effects of its corrupting qualities. It is the object of Dr. Witherspoon's excellent work to detect and extirpate some of those corruptions. May the Divine blessing abundantly attend its perusal, and render it eminently successful in vindicating the claims, and establishing the dignity of that Christianity, which alone deserves the name. May all who recognize the truth of the doctrines, and who admire the excellency of the lessons which it contains, endeavour to let their light shine before men, and to compel them to acknowledge the superior value of true Christian principles, from the superiority of its practical effects .-Herein, said our blessed Lord, is my Father glorified, 'that ye bear much fruit,so shall ye be my disciples." pp. xv. xvi.

Mr. Thomson has introduced "Alleine's Alarm" with a discussion, in which he shews, that, however painful may be the faithful representation of "the terror of the Lord," it is a necessary and highly important part of the office of the Christian instructor. In proof of this he urges five unanswerable arguments; namely, that the terror of the Lord constitutes an essential part of Divine truth; that it is necessary for understanding and appreciating the Gospel; that the exhibition of it for the purpose of persuasion is in just accommodation to

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the principles of human nature and the practice of mankind in concerns of far inferior moment; that the example of the inspired teachers of religion justifies a recurrence to this argument; and lastly, that the declarations objected to on the score of harshness are in truth dictated by and fraught with the most exalted mercy. We cannot follow the prefacer through his exposition of the various heads of his discussion; and it is the less necessary as the various positions of the argument will be readily allowed by every reflecting At the same time Mr. reader. Thomson is no advocate for "always or too frequently, dwelling on the terror of the Lord;" nor does he vouch for every sentiment or expression in Alleine's treatise; which however he maintains, and justly, to be on the whole most striking, impressive, and scriptural in its state-We detach the following passage from his course of argument.

" Even those terms which are employed in speaking of Christianity, and our use of which is never objected to, have no meaning but what they derive from the 'terror of the Lord.' Christianity is distinguished by mercy: but what is mercy? Mercy is the exercise of goodness towards those who are in circumstances of danger and misery. Take away these circumstances, or keep them out of sight, and you deprive the word 'mercy' of its true import, and render it wholly inapplicable to the case of man. But let his danger and misery be acknowledged-let them be unfolded in all their certainty and extent; let those consequences which must ensue. if they are not averted, be exhibited without disguise; - and then mercy becomes a significant and appropriate word, and we are able not only to perceive its meaning, but in some measure to scan its vastness and to rejoice in its triumphs, as these are displayed in the Gospel.-Christianity is a plan of salvation; and salvation is a word which every one repeats with plea-sure and delight. But can any one repeat it with understanding, and with a proper sense of what renders it an object of complacency, or a source of joy, who thinks not of the terror of the Lord? It is impossible: for salvation, irrespective of those evils in deliverance from which it mainly or altogether consists, is but a sound to which no precise idea is annex-You exult in the salvation of the Gospel; but is not your exultation groundless, and absurd, and delusive, unless your attention has been directed to the calamities out of which it rescues you; and will not your exultation be rational and lively, in proportion to the clearness and the interest with which you have realized these calamities in your imagination?" pp. xviii. xix.

The Rev. Daniel Wilson introduces the seventh work on our list, with the following just and characteristic description.

"The Private Thoughts on Religion of the late Rev. Mr. Adam of Wintringham, which are here republished, are inestimable. They are the produce of a very pious, a very acute, and a very honest mind. It is not a volume which charms by the force and purity of its style, by the closeness of its reasoning, or the tenderness of its persuasion. It is not a detail of evidences, nor a series of discourses. It was not even designed for publication; and partakes, therefore, of the disadvantages inseparable from merely private papers. The language is plain, and sometimes coarse. The topics are detached and unconnected. Some of the expressions are brief, and even obscure, and others strong and unguarded. But with all these, and perhaps some other defects, the thoughts are so acute and penetrating; they spring from such a mature knowledge of the holy Scriptures; they open the recesses of the human heart with such skill and faithfulness; they lift up so boldly the veil which conceals the deformity of our motives; and the whole conception of Christianity which they exhibit, is so just and so comprehensive, as to render them a most valuable monument of practical and experimental divinity. Such a writer as Mr. Adam, takes us out of our ordinary track of reading and reflection, and shews us ourselves. He scrutinizes the whole soul; dissipates the false glare which is apt to mislead the judgment; exposes the imperfections of what is apparently most pure and inviting; and thus teaches us to make our religion more and more spiritual, holy, solid, practical, humble, sincere." pp. v. vi.

On the necessity of deep and enlarged views in religion, Mr. Wilson has the following useful observations.

"At a period when, by the mercy and grace of God, an extensive revival of pure Christianity is taking place, it is more than ever important that a solid and adequate knowledge of Christian truth should be cultivated. For, in proportion as religion is more widely spread, the corruption of man will mingle with it in various ways; and nothing can so directly tend to correct errors as they arise, as a full and really Scriptural knowledge of re-

ligion—truth accompanied with all the attributes and guards, with all the consequences and uses, with all the bearings and proportions which surround it in the holy Scriptures." p. x.

The pious and zealous author strikingly exemplifies the importance of a clear and thorough knowledge of religion by selecting one fundamental truth, the doctrine of the fall and the cotruption of our nature, and shewing how it affects the whole detail of faith and practice. We regret that we cannot follow up the able sketch which he has presented of the way in which the Christian student, setting out from one important principle, may and should advance to a full and mature knowledge of Christianity as opposed to mere hasty, partial, and inaccurate notions, seized upon at random, espoused in a spirit of obstinacy, and defended before they are understood.

Serle's Christian Remembrancer is the last volume on our catalogue, prefaced by an essay from the pen of Dr. Chalmers. The work itself being well known, and our limits being exhausted, we shall content ourselves with one or two extracts from the introductory Essay, the object of which is to show the importance of frequently and habitually calling to our remembrance the truths of Christianity which we admit into our acknowledged creed.

"It is quite possible that a doctrine may at one time have been present to our minds, to the evidence of which we then attended, and the truth of which we did in consequence believe; and yet, in the whole course of our future thoughts, may it never again have recurred to our remembrance. This is quite possible of a doctrine in science; and it may also be conceived of a doctrine in theology, that on one day it may have been the object of faith, and never on any succeeding day be the object of memory. In this case, the doctrine, however important, and though appertaining to the very essence of the Gospel, is of no use. It is not enough that we have received the Gospel, we must stand in it. And it is not enough that we barely believe it; for we are told, on the highest authority, that unless we keep it in memory, we have believed in vain.

"This may lead us to perceive that there is an error in the imagination of those

who think, that, after having understood and acquiesced in Christian truth, there is an end of all they have to do with it. There is, with many, a most mischievous repose of mind upon this subject. They know that by faith they are saved; and they look to the attainment of this faith as a terminating good, with the possession of which, could they only arrive at it, they would be satisfied; and they regard the articles of a creed in much the same light that they do the articles of a title-deed. which may lie in their repository for years, without once being referred to; and they have the lurking impression, that if this creed were once fairly lodged among the receptacles of the inner man, and only produced in the great day of the examination of passports, it would secure their entry into heaven-just as the title-deed in possession, though never once looked to, guarantees to them a right to all that

is conveyed by it," pp. v. vi.

"To rectify this wrong imagination, let it never be forgotten, that every where in the Bible, those truths by the belief of which we are saved, have this efficacy ascribed to them, not from the mere circumstance of their having once been believed, but, after they are believed, from the cir-

cumstance of their being constantly adverted to." p. vii.

"It is from these considerations that we estimate so highly the following valuable treatise of Mr. Serle, 'The Christian Remembrancer,' in which the great and essential truths of Christianity are exhibited in a luminous and practical manner. But, it is not merely those more essential truths of the Gospel which form the foundation of a sinner's hope, that he brings to our remembrance; the operative nature of these truths, as inwardly experienced by the believer, in the formation of the spiritual life-the sanctifying influence of Christian truth over the affections and character of the believer -the whole preceptive code of social and relative duties to which, as members of society, Christianity requires our obedience-in fine, the whole Christian system of doctrines and duties is presented in a plain and practical manner, well fitted to assist the understanding in attaining a correct and intimate acquaintance with the truths of Christianity: while the brief, but distinct and impressive, form in which they are presented, is no less fitted to assist the memory in its recollection of them." pp. xxiii. xxiv,

# Miterary and Philosophical Entelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Sequel to Evelyn's Memoirs; by Mr. Upcott;—Hints to Churchwardens on the Repairs of Parish Churches;—Expedition to St. Peter's River, Lake Winnepeck; by W. Keating;—The Life and Administration of Lord Burleigh; by the Rev. Dr. Nares;—A Journal across the Andes; by R. Proctor;—The Public, the Mystical, and the Philosophical Religions of Ancient Greece; by W. Mitford.

In the press:—The Religion of the Patriarchs, illustrated by an Appeal to the subsequent Parts of Divine Revelation; by the Rev. T. T. Biddulph;—Memoirs of Elizabeth Stuart, Queen of Bohemia; by Miss Benger;—Classical Disquisitions and Curiosities; by Dr. Malkin;—Pompeiana; by Sir W. Gell and J. Gandy;—An Expostulatory Letter to the Rev. E. Irving, occasioned by his Oration for Missions; by the Rev. W. Orme.

Dr. Morrison attends at No. 26, Austin Friars, London, on Mondays, Wedaesdays, and Fridays, from 11 till 2 o'clock, to communicate elementary instruction in the Chinese language, and to confer with persons who may be desirous of acquiring some knowledge of it, whether for religious purposes or for objects of general know-

ledge and literature. He justly considers that human nature in different nations is greatly improved by an amicable interchange of thought and sentiment, of which letters must, generally speaking, be the medium; and that not only Christian truth, but much useful knowledge, subversive of hurtful superstitions, might be conveyed to the eastern hemisphere, were the language of China more studied in the United Kingdom. The written medium of thought employed by the Chinese is legible to the people of four other nations, making collectively a fourth part of man-A considerable part of the population of the five nations alluded to, namely, those of China, Corea, Japan, the Loochoo Islands, and Chochin China, are able to read; but they have little on which to exercise their faculties except their own pagan literature. The number of Christian books in the Chinese language is hitherto very limited. Although the several countries just named are not open to living teachers of Christianity, they are accessible by books, which may be written and printed in Christian states or colonies, and conveyed by natives returning from those states to their respective countries; and thus Christian knowledge may be gradually spread throughout the continent and islands of eastern Asia.

#### FRANCE.

It is stated that an unedited manuscript of Fenelon has lately been found buried among the archives of the establishment of St. Anne, in the town of Cambray. It is said to have been composed by Fenelon, in the year 1702, and is entitled, "Reponse de l'Archeveque de Cambrai an Mémoire qui lui a été envoyé sur le Droit du joyeux Avenement."

#### SPAIN.

The Spanish journals announce that the Autographic Journals of the voyages of Columbus, and of several other illustrious navigators, which have been preserved in the Escurial, and which, up to the present time, no person has been allowed to inspect, have been ordered, by the king, to be published.

#### GREECE.

Two Cypriot youths, redeemed from slavery, and sent to England in 1823, were trained, by the British and Foreign School Society, as schoolmasters, and the elder of them is gone to Greece to impart instruction to his countrymen. Nine others have been since admitted for the same purpose: and the Society earnestly solicit contributions to this department of their benevolent exertions.

Mr. Waddington says, in his recent "Visit to Greece," that, in the midst of so many circumstances of devastation, very trifling injury has been sustained by the remains of antiquity. The Parthenon has been the severest sufferer. The Turks, having expended all their balls, broke down the south-west end of the wall of the Cella in search of lead, and boast of having been amply rewarded for their barbarous labour. But this is the extent of the damage: no column has been overthrown, nor have any of the sculptures been displaced or disfigured. All the monuments, except two, have escaped unviolated by the hand of war.

## INDIA.

At a late meeting of the Calcutta Asiatic Society the secretary read an analysis of the Vishnu Purana, the most famous of all the Puranas, and a plan is in progress for analysing the whole of these celebrated compositions. The collective works, called the Puranas, hold an eminent place in the religion and literature of the Hindoos, Inferior in alleged sanctity only to the Vedas, and like them possessing the credit of an inspired origin, they exercise a much more practical influence upon the Hindoo community, regulate their ritual, direct their faith, and supply, in popular legendary tales, materials for their credulity. They are of two classes; principal and subordinate. The eighteen great Puranas are said to contain 1,600,000 lines of verses. The Vishnu Purana appears designed to inculcate the adoration of Vishnu. It is considered not to be older than the tenth century; but it is avowedly compiled from older materials, and refers the historical portion to ancient and apparently traditionary memorials.

At the same meeting of the above Society the Rev. Mr. Mill communicated a notice of a Christian community in Persia, which is stated to have escaped the observation of European travellers. These Christians are said to occupy a small town near Tabreez, called Khosraven, but have churches and bishops at Jerusalem, Diarbeker, and Mousal. They are distinguished from other oriental Christians by their professing to be of Jewish descent, and by their forming an independent community, regulated by a patriarch and bishops unconnected with any other establishments. It is added, that there may be amongst them other peculiarities; but the information yet received is of an imperfect nature, and it was chiefly with a view to call attention to excite further inquiry, that the notice was communicated to the society.

## NORTH AMERICA.

Mr. West, in his very interesting journal of his residence at the Red River Colony, lately published, relates the following tradition current among the North-American Indians: it seems, however, to bear marks of modern interpolation. "They spoke of an universal deluge, which they said was commonly believed by all Indians. When the flood came and destroyed the world, they say that a very great man, called Wasackoochack, made a large raft, and embarked with otters, beavers, deer, and other kinds of animals. After it had floated upon the waters for some time, he put out an otter, with a long piece of shagganappy or leathern cord tied to its leg; and it dived very deep without finding any bottom, and was drowned. Hethen put out a beaver, which was equally unsuccessful, and shared the same fate. At length he threw out a musk rat that dived and brought up a little mud in its mouth, which Wasackoochack took, and, placing in the palm of his hand, he blew upon it till it greatly enlarged itself, and formed a good piece of the earth. He then turned out a deer that soon returned, which led him to suppose that the earth was not large enough; and blowing upon it again its size was greatly increased, so that a loon which he then sent out never returned. The new earth being now of a sufficient size, he turned adrift all the animals that he had reserved."

#### SOUTH AMERICA.

Among the improvements in the internal affairs of South America, we observe with great pleasure the great attention which is devoted to the regulation of the prisons. The following facts, we doubt not, will interest our readers.

In the prisons of South America, till lately, were to be found prisoners of every description; the innocent and the guilty, the young and the old, men and women. all confounded together, and shut up in dark, damp, and unwholsome dungeons. Torture was employed to oblige them to confess imaginary or imputed crimes: and severe punishments were made use of, such as whipping, to maintain order, and humble the unfortunate prisoners. An American writer, after the Revolution in 1817, describes as follows the pernicious effects of such a system of prison discipline. "With us a man is imprisonednot that he should be corrected, but that he should suffer; not that he should labour, but that he should be in total idleness; not that he should receive a warning, but accumulated misery. If we enter one of these prisons, we behold hundreds of men, covered with rags, or in a state of nakedness; we observe them emaciated, and looking like spectres; loaded with chains; trembling at the presence of an inselent guard, who delivers them their pittance of food, and treats them with insult," Many were stripped of every thing, and shut up in noisome dungeons for a period almost forgotten. The business of the gaoler was to load the condemned prisoners with heavy chains, by which means the insecurity of the buildings was to be compensated for: he was to keep them totally secluded; and to introduce, at his own will and pleasure, such articles of food as the friends of the prisoners, or other charitable persons, presented at the prison. Prisoners who had no relations, or who were not fortunate enough to excite the commiseration of their companions, have been known to die from want. In Lima there were only two prisons calculated to hold about two hundred individuals, at a time when the population of the city amounted to 52,627 The capital of Chili, the population of which exceeds 50,000 inhabitants, contained but one, and that a very bad prison. At Buenos Ayres, amidst 60,000 inhabitants, there were two prisons: and in other places the proportion was, also, very deficient, in consequence of which the prisoners suffered greatly. At the commencement of the Revolution, the dungeons of the Inquisition were destined to contain persons suspected of treason. The punishments inflicted by this diabolical institution were, also, extensively adopted in the civil prisons. In those of Lima, Abascal, the Spanish viceroy, established subtérranean dungeons (called " Infiernillos," or little hells,) which were so constructed, that a person when shut in them could not sit, stand, or lie down, or place himself in any natural position.

Into these dangeons were turnst the victims of despotism; and if ever they came out of them, it was only to mourn over their existence, being rendered helpless for the rest of their lives, crippled, or subject to the most acute, and generally incurable, diseases.

In October, 1821, General San Martin visited in person the prisons of Lima, accompanied by the ministers of state, the judges, and various other persons calculated to give solemnity to the occasion. Upon carefully investigating the state of the pending causes several prisoners were set at liberty, others were relieved from their heavy fetters, and directions were given that the trials of the remainder should be brought to a conclusion in the space of twenty days. The General also abolished all kinds of torture; and probibited the use of the horrible Infernillos. He further gave orders for the introduction of useful labour, that the criminal might be converted into an industrious and useful member of society. Even in the midst of the clamour of arms, and when all disposable resources were scarcely sufficient to secure their own existence, the government have made great efforts to improve the construction and discipline of the prisons.

The following are a few of the beneficial arrangements which have been recently enacted in several South-American States.

The city of Buenos Ayres now contains five prisons; one for debtors exclusively; a second of the police; a third for mintary and marines; a fourth for untried offenders; a fifth for persons convicted and condemned to the public works. In Chili, in 1818, it was established, that no citizen shall be confined in fetters." In the same year, the senate resolved, that weekly visits shall be paid to every prison, and accounts of the results of such visits transmitted to the coart of justice. In March 1822, the government of Peru established a most useful and humane code of rules, for the regulation of all the prisons of the state. Every prison is to have four separate departments; the first division to contain those accused of criminal offences; the second females; the third prisoners under the age of 15; and the fourth those committed for debt. Each prison is to have an alcaide, and an adjutant, one of whom shall constantly attend at the prison, and be subject to the strictest responsibility. In the course of every twenty-four hours, the prisoners shall be visited by the surgeon, in order that if any be ill, they may be passed without delay to the infirmary. The doors of the wards are opened at six in the morning in summer, and at seven in winter: the prisoners attend to the cleanliness of their respective wards, and are occupied in useful employments. Any prisoner who conducts himself improperly is punished by

solitary confinement. The constitution of Columbia, promulgated in October, 1821, lays down as a rule, that "every man shall be presumed to be innocent, until declared guilty by due process of law." The 162d article expresses, that no gaoler shall receive any person without an order signed by the proper authorities, setting forth the reasons of imprisonment, a copy of which shall be given to the detained person. Article 163 forbids the

alcaide or gaoler to prohibit the prisoner from having communication with any person, except in cases where the order of commitment contains a clause for seclusion, and this is not to be continued longer than three days. The 168th article declares, that "any kind of treatment which aggravates the punishment determined by the laws is a crime." It is also directed that the prisons shall be regularly visited.

# List of New Publications.

THEOLOGY.

A Collection of the Promises of the Gospel, arranged under their proper Heads; with Reflections and Exhortations deduced from them; by John Colquhoun, D. D. Minister of the Gospel, Leith. 4s.

Hints on Christian Experience; by the Rev. Charles Watson, Minister of Burntisland.

Regard to the Affairs of Others. A Discourse; by the Rev. R. Morrison, D. D. of China.

A Funeral Sermon for the late Rev. S. Parr, LL. D.; by the Rev. S. Butler, D. D. Archdeacon of Derby.

Memoir of Catharine Brown, a Christian Indian; by R. Anderson. 1s. 6d.

Beneficial Influence of Knowledge; by the Rev. R. Keynes. 8vo. 1s.

The Progress of Dissent; by a Non-

conformist. 8vo. 2s. 6d. Scientia Biblica. 3 vols. royal 8vo. 5l.; demy 8vo. 31.

A History of the Christian Church, from its Erection at Jerusalem to the present Time: on the Plan of Milner; by the Rev. John Fry, B. A. Svo.

Calvinistic Predestination repugnant to Scripture; by the Very Rev. Richard Graves, D. D.

A Caution to Protestants, and Warning to Catholics; a Sermon; by the Rev. W. Marsh. 1s. 6d.

An Inquiry into what it is to preach Christ, and the best Mode of preaching Him; by the Rev. R. Lloyd. 8vo. 9s.

The Liturgy of the Church of England,

considered as a Summary of Religion, a Course of Instruction, and a Form of Devotion; by the Rev. Basil Woodd. 6d.

MISCELLANEOUS. Historical Outline of the Greek Revolution. 8vo. 58.

History of Napoleon's Expedition to Russia; by General Count Segur. 2 vols. Svo. 30s.

The present Laws relating to Savings Banks in England, omitting repealed Clauses; with Notes, Forms, &c.; by a Barrister. 12mo. 3s.

Tables of the New System of Weights and Measures. 5s.

Going too Far. 2 vols. 12mo. 12s.

Jerusalem regained. Svo. 8s. Cavendish's Life of Cardinal Wolsey, with Notes; by S. W. Singer, Esq. 2 vols. Svo. 30s.

Life of Schiller; with an Examination of his Works. 10s. 6d.

Memoirs of the Countess de Genlis, 2 vols. 8vo. French, 16s.; English, 18s.

Account of the Life and Writings of Thomas Brown, M. D.; by the Rev. D.

Welsh. 8vo. 14s. Itinerary of a Traveller in the Wilder-

ness; by Mrs. Taylor. 8vo. 6s. The Death of Absalom; a Seatonian Prize Poem; by the Rev. H. S. Beresford. 2s. 6d.

The Lay of Truth: a Poem; by the

Rev. J. Joyce. 6s. Remains of the Rev. C. F. Schwartz, consisting of his Letters and Journals; with a Sketch of his Life. Part I. 8s.

# Religious Entelligence.

BISHOPSGATE DISTRICT COMMIT-TEE FOR CHRISTIAN KNOW-LEDGE.

WE have much pleasure in noticing the First Report of this highly useful local institution; the plans and proceedings of

which we strongly recommend, especially to our clerical readers, as an excellent model and incentive in their efforts to establish parochial or district committees in connexion with the Society for promoting Christian Knowledge.

Prefixed to the Report is a list of resolutions passed at the first annual meeting; the lord Bishop of Chester, rector of the parish, and president and treasurer of the institution, in the chair. The addresses delivered on that occasion are not prefixed to the Report; but we have understood that they were highly interesting, and well calculated to promote the excellent designs of the institution. The zeal and unwearied diligence of Bishop Blomfield in promoting education, and the circulation of the Scriptures, the Prayer-book, and other religious publications, in his parish and diocese, have met with their best reward in the practical benefits which, by the blessing of God, have followed his exertions.

The Report commences with a brief sketch of the plan and proceedings of the Society for promoting Christian Knowledge, the particulars of which are too familiar to our readers to need transcription. The Report then adverts as follows to the operations of the Bishopsgate Aux-

iliary.

"It is with much pleasure that the Committee request the attention of the subscribers to a detail of those operations, in which they have a more immediate and local interest, and the good effects of which are not to be judged of simply and entirely by the number of books, which appear to have been distributed. An opinion was expressed, at the first formation of this Committee, that the gratuitous distribution of Bibles, Prayer-books, and Religious Tracts was less desirable than the sale of them at very reduced prices; for it is well known, that the poor set a greater value upon that which they have purchased out of their honest earnings, than upon that which comes to them, perhaps unasked, but at all events unbought. Add to which, that their readiness to buy even at a low price, proves their desire of possessing. At the same time, regarding the word of God as absolutely necessary to every Christian who can read it, your Committee by no means approve of exacting from the poor a greater price for Bibles and Prayer-books than is sufficient to give them a certain feeling of property in the books which they buy; and therefore it was recommended, at the commencement of this undertaking, that the reduced prices of the books on the Society's catalogue, should be still further reduced, for sale amongst the poor of this district, by means of a fund formed by donations. The result has been very encouraging. The poor have evinced great alacrity in purchasing the books offered to them on these terms; and the whole number of Bibles, Testaments, and

Common-Prayer Books, which your Committee have distributed, with the exception of two Bibles and two Common-Pray. er Books, have been sold at the reduced prices. The smaller tracts have been in some instances sold, and in many given, to the purchasers of Bibles and Prayerbooks. The following is the account of books which bave been issued from the Committee's depository within the last year :- Bibles, 215; Testaments, 126; Common-Prayer Books, 355; Books and Tracts, 890; forming a total of 1586. Of these, one Welsh Testament and four Welsh Prayer-books have been sold; four Testaments have been sold to Roman Catholics, and two Prayer-books to a Roman Catholic for his Protestant wife and child. Two hundred and eighty-three of the tracts have been issued to the Sunday schools now established in this parish for the reception of those children who are not able to attend the daily National Schools; and the Committee may be excused for taking this opportunity of expressing their auxious wish, that these Sunday schools, which are at present wholly conducted by gratuitous teachers. may be more generally known, and better

supported.

"In stating the number of books which have been distributed, in a district of limited extent, the Committee wish to remind the subscribers, that, independently of the good which must always result from placing the word of God in the hands of a person who is desirous of receiving it, a great advantage accrues to the cause of religion through its ministers, when the clergy are made the instruments of conveying that blessing to the poor. While presecuting an inquiry into the spiritual wants of their flock, they become acquainted with many interesting and important facts, and find many unlooked-for opportunities of doing good. The very circumstance of their being seen so employed, is a sensible proof of the concern which they feel for the welfare of their charge, 'as they that must give account,' a proof which is generally appreciated as it deserves to be. It is matter of fact, that, in this district many poor persons, while taking in religious books, have directed the attention of their clergyman to cases of distress and sickness in their neighbourhood; and, what is more important still, many, who had never attended any place of worship, having been induced to purchase a Bible or a Prayer-book, have ever since gone regularly to church: indeed there has been a sensible increase in the attendance of the poor at church since the institution of this Committee. Being made acquainted with the testimonies of

the Lord, they have learned to love the courts of his house. Were there only one well-attested instance of this sort, it might justly be considered as a sufficient return for the bounty of those who support this institution, and for the labours of those by whom that bounty has been dispensed.

'It must not be forgotten, that, while it was one object of this Committee to provide for the spiritual wants of their immediate neighbourhood, another was, to contribute to the general designs of the Society itself; to throw its mite into that treasury, the contents of which may truly be said to be dedicated to the service of the Lord's house. Accordingly, the sum of 761. has been paid to the Society's treasurers, being one-third of the donations and subscriptions received by the District Committee; and, in addition to this, the sum of 161., being one-third of the money for books sold within the district."-The donations and subscriptions for the Year amount to 2281. and the sales of books to 481.

Most earnestly do we wish that an institution such as this were in operation in every parish in the kingdom. The plan of offering books to the poor at a cheap rate, instead of bestowing them as a free gift, is most wise, and we are glad to find the members of the Society for promoting Christian Knowledge adopting this among other improvements in the machinery of benevolence. Formerly, with the most pious and charitable intentions, a notice was affixed to the books issued by the Socicty, entreating that no person would sell its publications. The Bishopsgate Committee receive and invite "annual subscriptions or occasional contributions, however small;" so that besides their more wealthy contributors, their list of subscribers contains many who give from 2s. 6d. to 5s. annually. And why, we would ask, in spite of the charge of meanness and cruelty which has been so strangely urged against receiving small gratuities, should not the alms even of the labouring classes themselves be welcomed, when thus bestowed for their own benefit and the benefit of others ! Why should a subscriber of half-a-crown yearly, or, as is a common practice in some other institutions of a weekly penny, (according to the apostolic injunction, 1 Cor. xvi. 2.) be deprived of the luxury of casting his mite into the treasury of Christian benevolence, in behalf of a cause equally dear to the rich and the poor, the young and the old, to male and to female, if they alike feel, as they ought, a personal concern in the religion which they profess?

Most justly does the Report before us re mark, that "it will be the constant prayer of all who feel the power of the Gospel in their own hearts, that he who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, may bless the labours of his servants in the work of converting souls, and day by day enlarge the boundaries of his king dom upon earth."

Fully concurring in this devout aspiration, we earnestly pray for the blessing of God upon this institution, and upon those who have conducted its concerns with so laudable a spirit of wisdom, conciliation, and zealous piety.

## CHURCH MISSIONARY SOCIETY.

The Twenty-fourth Report of the Society having been lately published, we are enabled to lay before our readers as copious a summary as our limits will allow, of its proceedings during the year.

## West-Africa Mission.

Of the West-Africa Mission the Committee know not whether to speak with joy or sorrow. In no one year has it ever suffered a greater loss in its friends and labourers—while in no one year, has there been a more evident blessing on their labours. Those who have died, have died in the Lord; thanking God for calling them to this work, and glorifying his holy name in the midst of their sufferings. The surviving missionaries seem to have had their faith elevated above the trying circumstances in which they have been placed, and to have become more entirely united, and devoted to their work.

An extract of a letter from the Rev. G. R. Nylander, dated July 21, 1823, very feelingly details the destitute state of the colony, and of Freetown in particular, in respect of religious instruction:-"By the removal of so many of our number, places have become vacant; and others, that were vacant before, remain still unprovided for. Freetown is almost destitute. Two simple-hearted and pious chaplains are much wanted in Freetown; and two missionaries of the same description will find plenty of employment. There is a congregation of about 200 disbanded soldiers, in a place called the camp: these people, and about 200 more near the camp, have no teacher. One Sunday, after having attended to the duties of the church at Freetown, I called at the camp; and saw about 100 people assembled in their little

church—a wattled house with grass roof: one of the soldiers had acted as minister. In subsequent letters, the destitute state of several of the country towns is forcibly

depicted.

The late Sir Charles MacCarthy also pleaded earnestly for further aid. "As long," says he, "as I have my health, and his Majesty may require my presence on the coast, I shall promote, to the utmost of my power, the religious instruction of this part of his dominions; and more particularly so, of the liberated Africans, who, from the forlorn condition in which they are landed, more peculiarly call for assistance. Here, as every where, assistance and means are required; otherwise all must end in unavailing wishes. I shall end this letter, by again expressing my sincere thanks for the aid which I have obtained from the Society; and leave it to the liberality of your own feelings to be thoroughly convinced, that, in regretting the want of a sufficient number of zealous missionaries, I am thus bearing the strongest and most positive testimony to the value which I set upon the labours of those whom I have had."

The Committee were anxious, not only to supply the colony with teachers in its present state of urgent need, but to make the best arrangements in their power for the future. In reference to this subject, they determined to propose to his Majesty's Government, that the Society should take on itself the preparation and support of all the English clergymen which were found necessary for the service of the colony, whether in Freetown or in the towns of the liberated Africans-these clergymen to be approved by his Majesty through the Secretary of State for the Colonial Department-the Society having the power of placing them, with the concurrence of the Governor, as local circumstances may require. It was proposed that Government should provide, in each of the country parishes, for the education of its inhabitants, and for their civil superintendance, under the authority and direction of the clergyman. This arrangement has been since settled, and will regulate the future measures of the Society.

Considerable difficulty has arisen in conducting the Adult Schools among the liberated Africaus. It appears, however, that, in proportion as religion influences the people, a desire of knowledge and diligence in attaining it discover themselves.

To native teachers the Committee look, under the peculiar circumstances of Africa, with earnest hope, that, while special attention is paid to their due instruction

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and preparation, the blessing of God will be granted; and they adduce satisfactory proof of the competence of the natives to acquire all needful knowledge.

The Committee trust that the arrangement with Government, in connexion with the supply of labourers by means of the Institution at Islington, will enable the Society to pursue its objects in Sierra Leone on that scale which is required both for the good of the colony itself, and for its efficient influence on the surrounding tribes; for both these objects are compre-

hended in the Society's design.

To instruct the many thousands of natives who were liberated from slave vessels was a task of peculiar difficulty, under the circumstances of a climate so unfavourable to Europeans. considerable progress could be made, these natives, speaking many different languages and dialects, were to be made acquainted with the English language; as it was most important to melt them down, as soon as possible, into one community. The christian Institution also was established in order to train native teachers, not only for the service of their countrymen in the colony, but to convey the knowledge of Christianity to their own tribes, whenever a way should be open to them.

The Committee continue to avail themselves of every opportunity in their power to obtain a curate information relative to the mission, from unbiassed persons. A Naval Officer on the station thus writes on this subject:-"Regent, and the other liberated towns, have surpassed my most sanguine expectations, in all points of view; and I trust this good work will prosper. If God is on its side, who can be against it? And that His Spirit has wrought wonderfully in the hearts of hundreds, I think there are evident marks. Indeed, I myself found such, in the visits which I made to their buts. Their conduct at church is, beyond every thing, good. I had the pleasure to see about 1700 in the church at Regent, and to join with them in praising God from whom all blessings flow. My feelings, on this oceasion, were more than I can express. I was present, most likely, at the liberation of many of these people, when I was on this station, some years ago. Then the place was an impenetrable wood, the haunt of wild beasts: and now, to find myself in a good church, with so large a congregation, offering up my humble prayers and thanksgivings to that God who has been pleased hitherto so mercifully to preserve me-you may better conceive,

than I can express, the feelings of one so situated. The children's improvement astonished me much. I passed four days in the mountains. Regent was my head-quarters, and I did all in my power to elicit truth; and you may judge what delight I have experienced, from finding every thing so much surpass my expectations."

We cannot follow the Committee through the details from all the stations; but we shall select as a specimen a few particulars respecting the interesting settlement of Regent. The report of the late Mr. Johnson, written about a mouth before his lamented decease, gave the following par-

"As it respects Regent's Town, the work of the Lord is proceeding as before. Divine service has been regularly attended by the communicants and the other inhabitants. The schools continue to improve. We have had several additions to our congregation and the schools, by the arrival of slave vessels; and our population now amounts to upwards of 2000 persons. The people behave quietly and orderly. The youths in the seminary continue to walk worthy of the high vocation wherewith they are cailed. They have made considerable progress in their studies, and promise well for future usefulness.

"The number of scholars is 1079. There are 710 persons who can read. The number of the communicants, including 48 candidates, will be about 450. Our last anniversary of the Regent's-town Branch Missionary Association was very interesting. The collection after the meeting amounted to 10l. Since October last, 7470 bushels of cassada and 1421 bushels of cocoa have been issued; and there is now enough in the people's farms to supply them with half rations throughout the year. The new road to the sea is nearly completed. Some of the people have begun to trade in the country: one canoe has been purchased, and another hired for that purpose: one man has already delivered two tons and sixteen bushels of rice. The fishery has commenced, and promises to become a permanent benefit to the town.

From Sherbro country, Mr. Nylander reports well of the continued endeavours of the brothers George and Stephen Caulker to instruct the natives under the authority of their family. Divine service is regularly performed in Bullom. They read prayers, and sing hymns; and read portions of Scripture, of George Caulker's translation, when he addresses the people on the passage read. G. Caulker, anxious for his own improvement that he may be the better able to instruct his people.

has applied to the Society for a small library, which the Committee have readily presented to him. The Committee continue to afford every assistance in their power to this first attempt of native chiefs to benefit their own country.

"The cause of true religion," remark the Committee, "cannot, indeed, but have to contend with many and serious impediments, in a station, surrounded as this is on every side, by the empire of those antichrists which God has, in inscrutable wisdom, permitted to degrade and oppress the church."

## Mediterranean Mission.

A printer has been sent out for the service of this mission, who took with him founts of Greek and Arabic types. Mr. Jowett had determined on a visit to Syria, in order to carry his researches into that part of the surrounding shores which he had not before explored. He was well furnished with the Scriptures and tracts. His purpose was to reach Jerusalem with all convenient speed, and to spend about six months in Syria. At Alexandria, he had the pleasure of meeting Mr. Salt. Here he received an application by the British inhabitants, requesting the assistance of the Society in obtaining for them a stated English minister. Many circumstances concurred in rendering such an appointment highly important; and a clergyman so situated might render most valuable aid to the objects of the Society. The Committee promised the assistance desired, as soon as might be in their power.

Of the general state of things in that part of Egypt, Mr. Jowett writes: "It has been a matter of great joy to me during these few days, to compare the present state of things with what it was five years ago. God has certainly blessed, and is still blessing, His cause in these parts. It is impossible to say to whom, or to what, in particular, this is owing: it is the result of a series of impulses, which have, from year to year, been communicated to Egypt. May the Church Missionary Society have the means promptly to meet the wants of the people! But my mind is more deeply impressed than ever, with the need which we have of more labourers."

Having availed himself of the opportunity of entering afresh into many interesting topics relative to Egypt and Abyssinia, Mr. Jowett left Alexandria for Syria. In this visit he collected much interesting information on various points connected with the future objects and operations of the Society.

(To be continued.)

## PARIS BIBLE SOCIETY.

We have received the monthly "Bulletins of the Paris Bible Society, up to a recent date, and wish that our limits allowed us to translate very largely from these interesting documents. Feeling as we do most deeply interested in all that concerns the promotion of true piety in France, and especially in the religious prosperity of our fellow-Christians of the Protestant communion, we have learned with the greatest satisfaction the success with which it has pleased God to bless the operations of this most important institution. For the present we must content ourselves with the following passages from the documents before us, to which we may find another opportunity of again adverting.

The Society most properly lays down as the foundation of all its proceedings that truly Protestant and Scriptural maxim, that "the sacred books of the Old and New Testament contain the foundations of our faith, all the principles which should guide us in the present world, and all those truths which lead to happiness in that which is to come. Hence the primary duty of a Christian is to read and meditate upon the Bible, and the greatest blessing which man can offer to his fellow-creatures, is to place this Divine book within their reach."

Speaking of the success which has followed the exertions of the British and Foreign Bible Society, the Committee justly remark: "It would be a great mistake to imagine that these magnificent results are due principally to the richer classes of society. For in the first place the English Government has no connexion with the Bible Society, although the princes of the royal family, the ministers of state, and the nobility, may individually be members of it. More than two thirds of the sum it has received proceeds from the voluntary contributions of artisans, mechanics, and labourers; it is the produce of their savings; it includes even the mite of the widow and orphan."

The Committee proceed to point out the great importance of a Biblical Institution, with reference to the peculiar circumstances of their own communion.

"The French Protestants have not been strangers to the general feeling which is bringing evangelical Christians back with renewed ardour to the regulating code of their faith. To the reasons which their fellow-Christians in other countries had to promote this object, their peculiar situation added others still more urgent. It was necessary to supply in the bosom of their own families the loss of those Bibles

which were destroyed at the period of the suppression of the Reformed Church; a loss which could be but very partially repaired during the years of revolution and war which succeeded without interruption from the re-establishment of their rights till the restoration. It was necessary also to provide for replacing those Bibles, which, although they had escaped destruction, were no longer fit for use, the language not being sufficiently intelligible. It was necessary to supply the increasing wants of successive generations, to whom the improvement in intellectual education, which is generally perceptible in the most numerous classes of society, renders reading at once more easy and more necessary. The importance of the measures which supply this deficiency appears with an increased weight of evidence when it is considered that the Protestants are scattered in the midst of a large Catholic population, and that they are destitute in many places not only of public worship, but also of every means of religious instruction. Must not this motive render the possession of the Bible even more indispensable (if we may so speak) to them than to their fellow-Christians in other countries? And if it be recollected again that France is deprived of all those public and private institutions which, since the time of the Reformation. have in Protestant states supplied the ordinary demands by new editions of the sacred Scriptures, is it not absolutely necessary for the French Protestants to establish among themselves a special institution, which alone is capable of supplying wants so various, and so calculated to affect every benevolent heart?"

It must be truly gratifying to British Protestants to witness the zeal with which the cause of Bible Societies is espoused by the members of sister communions on the continent. "With few exceptions," remark the Committee, "all the Reformed consistorial churches possess biblical establishments, which proves that their ecclesiastical authorities unanimously acknowledge their necessity and utility. In the small number of those churches which are still deprived of Bible Societies, measures are being taken to establish them as soon as possible."

The parent and auxiliary committees have wisely taken every opportunity of giving the utmost publicity to their proceedings.

"Independently," they remark, "of the wish which the several Committees felt to give an account to the subscribers of the disposal of the funds which were intrusted to them, they resolved to under-

take this task from the conviction which they feel, that the prosperity, and even the support, of the Bible Society in France, absolutely requires that its object, its principles, its constitution, its labours, the amount and expenditure of its funds, the names of the persons who compose it, and of those who manage it in all its departments, shall be made as public as possible, and that it is by this publicity that every effort that malevolence or ignorance may direct against the simple and eminently religious object of this institution, will be defeated."

The Society have distributed, directly or indirectly, more than fifty thousand copies of the holy Scriptures. Without such an institution, it would have been difficult, not to say impossible, to supply a very small part of the necessities which existed in France.

Among the Bibles printed under the direction of the Society, is a stereotype impression in large octavo, occording to the version called Ostervald's: of which 4,000 Bibles, and 2,000 Testaments are already struck off, and a new impression is going to be put to press. The Society is making preparations for publishing Bibles in various sizes; among others a Bible in folio, or in quarto, for the use of families and for public worship, and pocket Testaments.

In order to offer to the French Protestants a constant supply of Bibles and Testaments of the two versons of Martin and Ostervald, the Society requires very considerable funds; which, the Committee remark, depend principally upon the support of female Bible Societies, and the numerous Bible Associations, which are already formed in Paris, and in other parts of the kingdom. Some of these latter are composed of artisans and mechanics, others of agricultural labourers, and many even of children at school. These, as well as the female societies, are established, the Committee state, upon the model of those with which England abounds; their object is to collect weekly and monthly contributions, either to procure Bibles for those of their members who are still destitute of them, or to increase the general funds of the Society, and to enable the central Committee to meet its official expenses, to procure new stereotype plates, and to make gratuitous grants of Bibles for Paris and the departments. These last amounted, last year, to the sum of more than 28,000 francs, without reckoning the depots of Bibles and Testaments which have been established in different parts of the kingdom-The

Committee attest, that "the Bible Societies and Asociations have already produced the most beneficial effects in France. They have reanimated Christian piety; they have brought the members of the two Protestant communions, formerly too much dispersed, nearer together, and have formed a new bond of union between the Reformed Churches. They have exhibited to all classes of society, Protestants zealous in the cause of religion, which is also that of good order and good morals." And they add: "The purity of the Bible Society's objects, and the publicity given to all its operations, which their very nature exposes openly, and renders incompatible with any design foreign to the simplicity of its aim; in short, intentions so perfectly upright, and so benevolent, cannot fail of conciliating the good will of Christians not of our communion, and ought to secure to us more and more of the high protection of a government which justly considers the support of religion as among the first of its duties. But the most solid support of our confidence, and the only immoveable foundation of our hopes, is in that Divine Providence which, in the sight of the principal nations of the five divisions of the globe, has already impressed upon the labourers of the Bible Society the seal of its august sanction, by granting to them a protection which may justly be compared to that with which it surrounded the first heralds of the Gospel and the enterprises of our glorious Reformers."

The Committee give the following striking epitome of the rapid advances of the Biblical cause. "In 1804, a small society of friends to the Bible is formed in England: in 1824, three thousand Bible Associations, more or less numerous, are employed in distributing it in every part of the globe. In 1804, the parent Socie ty receives contributions to the amount of six hundred pounds for the promotion of its object: in the beginning of 1824, its receipts have amounted to more than a million sterling. In 1804, measures are taken for printing some thousands of copies of the Bible in English and Welch: in 1824, more than five millions of copies of the sacred Scriptures in an hundred and forty languages of every part of the habitable globe, had been dispersed by the exertions of Bible Societies. Who can calculate the amount of good which has hence resulted ! God only knows it; but eternity will reveal it. But does not this unexpected success prove that God favours the efforts of associations employed in the distribution of his word?"

# HOUSE OF REFORM FOR FEMALE CHILDREN.

The following benevolent proposal has been issued for instituting a house of discipline and school of reform for viciously disposed and neglected female children.

"Many calls have been of late made upon the public attention, to institute societies for checking various species of crime; but as it is still more desirable to prevent than to remedy an evil, it is respectfully submitted to the benevolence of the British public,-1st, That as yet no institution has been formed for the specific object of arresting the progress of vice in the minds of female children already contaminated by actual guilt .- 2d, That the experiment has been tried with great success in the case of boys by the Philanthrophic Society, the Refuge for the Destitute, and other establishments; where, by their valuable exertions, many have been checked in their career of wickedness; and, instead of becoming amenable to the offended laws of their country, are now restored to the community, useful and respectable members of society:—and, 3d, That it is a lamentable fact, that there are now (January 1825) four female children under thirteen years of age in Newgate, two of whom are under sentence of death; unavoidably associating with the numerous old offenders, and habitually vicious inmates of that prison. It is therefore proposed, that an institution should be formed for placing under strict discipline, and wholesome restraint, female children of vicious habits; to correct them in their evil ways, and to prevent the confirmation of those practices, which in all human probability must terminate in their destruction.

"The necessity of such an establishment has presented itself very forcibly to the minds of those who have given much of their attention to the subject of female prisoners; and finding upon inquiry, that none of the societies at present in existence can lend their valuable aid towards the reception of such objects, it is earnestly hoped that this appeal to the British public will not be made in vain, but that a sufficient number will be found ready to contribute towards forming, supporting, and perfecting a system from which it is reasonable to expect, with the blessing of God, who alone can give the increase, that the amount of crime will be lessened, and the aggregate of good materially augmented."

It is intended that this establishment should be under the care of a Schoolmistress, with such other assistants as may be requisite; that the children be carefully instructed in the holy Scriptures, reading, spelling, and needlework; also, that they be employed in household labour, in proportion to their strength; and that plain clothing be provided for them during the time they remain in the institution.

Subscriptions are received by Sir John Perring, Shaw & Co. Bankers, 72, Cornhill.

# View of Public Affairs.

FOREIGN.

FRANCE.—There appears to be great public discontent at the line of policy pursued by the government and the legislature, especially respecting the reduction of the rentes, the indemnification to the emigrants, and the disgraceful sacrilege bill, which has passed both chambers. The commercial part of the community are also complaining of the injury inflicted upon the country by the refusal of the government to acknowledge the independence of South America .- Sixty of the first banking and commercial houses in Paris have presented an address to the king urging his majesty to follow the example of England, and secure to his country its due share of the trade of that rising continent. Happy would it be for France and the world, if the French government could be induced to retrace its steps, and to adopt, both in its political and ecclesiastical arrangements, those enlightened and Christian principles which alone can secure peace and prosperity to its subjects.-Great preparations are being made for the coronation.

POLAND.—A proclamation has been issued by the Emperor Alexander for convoking the third Diet, under the provisions of the constitution or charter. The emperor bitterly complains that in the Diet of 1820 there was displayed a most grievious spirit of disputation; to prevent which he has decreed, that the public shall be excluded from the chambers, in order that the speakers may not be seduced to court "an ephemeral popularity," to the destruction of that tranquillity, and "expected unanimity," which his majesty considers ought to prevail in their deliberations. His majesty also takes the opportunity of reminding them that it was of his own "free will," and "paternal sentiments," that he bestowed a constitution upon his Polish subjects. Yet amidst this mockery of a constitution, we would not despair of good being ultimately effected. Our own parliament was once equally abject; and with far fewer opportunities of information from without, especially by means of the press, than may now be enjoyed even by a Polish senator or deputy, who seriously turns his thoughts to the business of legislation and the welfare of his country. The intercourse and collihis country. sion of mind with mind, among persons of intelligence and influence, chosen from

every part of the country, will almost necessarily in the end favour the cause of public liberty; nor can the chambers be made so completely air-tight by an imperial decree as to prevent the sentiments and discussions of the members having some considerable influence upon the minds of their country men at large.

UNITED STATES.—Mr. Adams, on taking the oath of office as President, delivered an inaugural address, in which he depicts as follows the advances made by his country since the establishment of its independence.

"The year of jubilee, since the first formation of our Union, is just elapsed; that of the Declaration of our Independence is at hand. Since that period, a population of four millions has multiplied to twelve; a territory bounded by the Mississippi has been extended from sea to sea; new states have been admitted to the Union, in numbers equal to those of the first confederation; treaties of peace, amity, and commerce, have been concluded with the principal dominions of the earth; the people of other nations, inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of rights and duties, of our burdens and blessings; the forest has fallen by the axe of our woodmen; the soil has been made fertile by the tilling of our farmers; our commerce has whitened every ocean; the dominion of man over physical nature has been extended by the invention of our artists: liberty and law have marched hand in hand; all the purposes of human association have been accomplished as effectively as under any other government on the globe; and at a cost little exceeding, in a whole generation, the expenditure of other nations in a single year. Such is the unexaggerated picture of our condition, under a constitution founded upon the Republican principle of equal rights.

Mr. Adams admits that there have been shades in this picture, caused by differences of opinion upon the theory of Republicanism, the policy of America to-wards other states, and jealousies of sectional interests. All these, however, he states, are now at an end; and he exhorts his countrymen to discard from their hearts every remaining vestige of political hostility. We feel much more inclined to congratulate our Transalantic brethren upon the substantial realities of this picture, than to protest against any partial exaggeration of the colouring; otherwise we might justly urge some abatements from these glowing descrip-tions, and not least that "plague spot" of slavery which still infects so large a portion of the domestic soil of this land of freedom.

But we forbear; long may Great Bri tain and these flourishing States continue

in sisterly amity, benefiting each other by their mutual intercourse and reciprocation of commerce, and promoting throughout the world those civil and religious blessings which each so richly enjoys.

SOUTH AMERICA .- The current inintelligence from the whole family of the South and Central American States, Brazil partially excepted, continues to be of a gratifying character. Our readers will have seen, in another department of the present Number, some interesting details relative to the improved criminal jurisprudence and discipline of the jails in several of the new States. The message addressed by the Vice-president of Colombia, (the President Bolivar being absent with the army,) to the Congress of 1825, is marked by great wisdom, liberality, and firmness; and though at that period neither the decision of Great Britain to acknowledge their independence, nor the mortal blow to the power of Spain in Peru, was known: the executive government seemed perfectly confident of the stability and rapid prosperity of the Republic .- A letter has appeared in the journals from Mr. Joseph Lancaster, dated Carraccas, in which he states that he is forming a school and a seminary for schoolmasters, and that a desire for education is very prevalent. The same remark applies to the other new States. The British and Foreign Bible Society, is sending out an agent to forward its benevolent designs in this vast continent.

## DOMESTIC.

Intelligence has arrived from India of a series of decisive military successes in the contest with the Burmese. The whole Burman coast from Rangoon eastward, was subject to the British arms. The native forces, amounting to fifty or sixty thousand men, had been defeated with a loss of five thousand men killed and wounded; and re-collecting their strength, to the number of twenty or twenty-five thousand, were again completely routed. We trust that a decisive issue has been thus put to the war; and we would hope that in the end these unhappy pagans may reap some solid advantages from the new relations which may be formed with an enlightened and Christian country; but we stand appalled at the fearful sacrifice of human life, British, Indian, and Burman, which has attended this sanguinary contest, the causes and objects of which still remain unexplained.

The proceedings in parliament have been interrupted by the Easter holidays; since which the subject of Catholic emancipation has been the chief topic of discussion. The bill for annulling the civil disqualifications of the Catholics, has passed the second reading in the house of commons by a majority of twenty-seven.

Other bills have been introduced for raising the scale of the elective franchise in Ireland, and allowing stipends to the Roman-Catholic clergy; which provisions, it is contended, are politically necessary to lessen the influence which the abolition of civil disqualifications may throw into of civil disquameanous may be give the gov-the popular scale, and to give the govformer measure is advocated by its friends on the ground of simple justice, as well as of absolute necessity; the two latter are urged as matters of expediency, and chiefly with a view to quiet the fears of those who, from political views, object to the bill for emancipation. We forbear entering into any discussion of the sub-ject, especially as the details of the proposed countervailing plans are not before

the public while this sheet is going to

The government measures for relaxing the restrictions on commerce have been fully detailed in parliament, but we have no space for the particulars. They are, however, liberal, and leave but few relics of the prohibitory system, and its attendant evils. Foreign corn and freegrown sugar are however still most impolitically kept out of the British market; but it is admitted that such a system cannot last much longer. Mr. Whitmore is about to propose some measures respecting corn this session; and the king's ministers have pledged themselves for a full parliamentary inquiry into the whole question next session.

# Obituary.

REV. W. READ.

THE uncertainty of life, and the consequent necessity of being constantly ready for the summons of death, are subjects constantly illustrated and enforced: there are however, some instances of sudden death which seem to proclaim these truths with a voice peculiarly audible and emphatic. Of this kind is that which I am about briefly to detail. I refer to the lamented death of the Rev. William Read, A. M. formerly of St. Edmund Hall, and late Curate of Stone Easton, Somersetshire. The calamity which terminated his valuable life, took place on the 14th of August last; but it is only recently that it has occurred to the writer to offer this brief memorial to the readers of your publication, who will feel interested in the deceased, as the writer of the affecting little memoir of Thomas Hogg, the Scottish wanderer, which was inserted in your Number for January 1823, and has since been presented to the public in tracts of various forms.

The facts to which I allude, were these:—Mrs. Read was recovering from a transient indisposition, when her affectionate husband took advantage of a bright day to propose to her the benefit of air and exercise. Their eldest little boy, a child of more than ordinary promise, accompanied them, and also a faithful

map-servant. They took their drive. happy in each other's society, and hailing the smiling sky and luxuriant fields as in unison with the joyful and grateful emotions of their hearts. How fair the prospect, but how soon to fade! we may apply to it the Psalmist's words—" The wind passeth over it, and it is gone." Their morning's excursion was nearly completed; and they drew nigh to their home, when the horse set off at full speed, and became ungovernable. Could they have kept the main road, they might have yet escaped; but the horse having been accustomed to a short cut down a lane, turned quickly round and rushed into it. The vehicle was dashed against a wall, and every individual in it severely injured: Mr. Read was taken up insensible; Mrs. Read's skull was fractured, and her arm broken; the child's skull was fractured, and the servant's shoulder dislocated! It is not easy to conceive a scene more heart-rending than that which presented itself on the return of the party, all of whom had but three hours previously left home in health and spirits. How forcibly does it inculcate the sacred admonition, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh!" Mr. Read remained in the same state of insensibility till the morning of the 16th;

when his happy spirit, freed from the burden of the flesh, returned to God who gave it. The little boy recovered his faculties for a short space only, and was then observed to clasp his feeble hands, and utter, (though indistinctly,) the Lord's Prayer, adding, "I am going to heaven." His gentle spirit joined that of his father at the distance of only one hour. That so young a child should spontaneously commend his soul to God in prayer, in the hour of extremity, and under the pressure of such a weight of suffering, is worthy of being recorded, as affording encouragement to parents to bring up their offspring in the nurture and admonition of the Lord.

Mr. Read was called from his labours at the early age of thirtyfour, before he had borne much of the heat and burden of the day. No interval of returning reason occurred, during which he might bear his dying testimony to the truths which in the faithful discharge of his ministry it had been his constant endeavour to inculcate. The truly Christian spirit and happy consistency of his conduct engaged the love and reverence of the poor, and commanded the respect and esteem of Even those who thought his principles too uncompromising respected him for his consistency, and loved him for his exemplary conduct. What those principles were, may be collected by your readers from the little memoir already mentioned.

Having a numerous family (eight children under eleven years of age,) Mr. Read had undertaken the instruction of pupils by whom he was affectionately loved and honoured, and who can testify to the parental kindness with which he studied both their temporal and spiritual benefit. The afflicted widow is, through Divine mercy, after a long and painful illness, restored to her little family.

Mr. Read passed his life in so retired a manner that though all who knew

him loved him, yet their number was but small. Divine grace had adorned his character with many beautiful traits; but these excellences were as unobtrusive as they were lovely, furnishing little upon which the pen of the biographer could dwell, though much upon which the recollections of friendship and affection cannot but expatiate. His piety too was of the like unostentatious kind. There are indeed records of it. It stands recorded in the language with which he was wont to commune with God and pour out his heart in secret. It stands recorded in the published production of his pen above mentioned. It stands recorded, it is trusted, in the memory and in the hearts of some who drank in lessons of heavenly wisdom from his lips, and are following him as he followed. But its chief record is on Christ. high, and not to be divulged till that day when God shall judge the secrets of men by Jesus Christ.

Up to the period of Mr. Read's ordination his time was passed at school and the university, at neither of which places did any thing remarkable occur; except indeed the most important of all events, and that on which he ever reflected with devout feelings of gratitude; namely, his being brought to a knowledge of the truth as it is in Jesus. This took place at the early age of fourteen, in consequence of which he was preserved from falling into many of the sins peculiarly incident to youth.

Mr. Read served the curacy of Midsomer Norton, Somerset, seven years, and during four years of that period the cure of the neighbouring parish of Holcombe was added to his ministerial duties. It is not too much to say, that no individual in either of these parishes saw him depart without regret. The last four years of his ministry and of his life, were spent at Stone Easton, and terminated in the manner which it has been my painful office to record.

# Answers to Correspondents.

W. R. I.; B. G. L. S.; J. B.; and I. M. W., are under consideration.